SHAKER COLLECTION

Item 328

Excerpts from the book (journal)
of Andrew D. Barret, 1902-1910,
Union Village, Ohio

[Ac. 3564]

EXCERPTS FROM THE "ANDREW D. BARRET" BOOK.
(BOOK COMMENCED AUGUST 1, 1902)

(PAGE 39.)

AUGUST, 1902.

Monday, the 4th. Elder Thomas in the shoe shop to work. Leopold, Thomas & George hoeing goose-berry bushes. Andrew learning about running the engine & washing. This morning word comes from the North that John Getz is sick. Br. Moore goes up to see him. Quite cool.

The mercury stands 76 at M!

Tuesday, the 5th. Br. James goes to Lebanon on business. Andrew works at the Work house. Farmers and gardeners are trying to care for the crops. It is worth going to see our gardents.

Mercury 87 M!

(Page 40.)

Thursday, the 7th. Andrew helps Thomas & Leopold hoe raspberry bushes and Franzel, the tenant, is thrashing his oats. Leander goes to Lebanon to get a little work done on the milk can. Samuel & the little girls go to the north after pears.

Monday, the 11th. Andrew takes the washing & engine to look after, thus releasing the hired man. Leander continues to look after the drying room & hanging the clothes. James received a letter on the 9th from Elder Charles Sturr of White Water saying he was no better of his amputated arm. I fear he never will be

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MAY, 1903

Tuesday, the 12th. Andrew goes to the north on an errand for Molly McBride then helps Thomas mow the door yard. Mat has to stop plowing on account of it being so dry. Eldress Mary writes from White Water that everything is moving as well as it can, they are making some improvements at the north family in the line of new carpets or papering.

Mer. 65 deg.

Wednesday, the 13th. Brethern are doing their ordinary work. Adda & a girl cleaning the office rooms. At noon the mercury reaches 80, the highest this spring. I have four letters from Florida; things are moving very well there. There seems to be more people there than can be well accommodated better have a few of them come up this way. The winter and spring past has been extremely severe on man & beast. The mercury for some time ranged below zero causing the use of an unusual amount of fuel and that extremely high on account of the universal strike among all coal men! But we have got thru and still have a good home, but no fruit that the late frost has not killed! It has been a trying time all over the country. Our friends in Kentucky complain of the same sad loss of their fruit. But for all of this we have yet got the gospel & let us be thankful.

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Friday, the 15th The childrens school closes to-day. The examination was in the afternoon; quite a no. of brothers and sisters go to hear their recitations; for a small school, they did quite well, but Oh the lack of discipline. James goes to the north. William & George still painting. Thomas & Andrew mowing door yard. Leopold is seen every day hoeing his bushes. Some folks here from the city to look around.

Sunday, the 17th. We have a very nice meeting. More freedom than common, but not enough yet. Love is the theme of the hour and a very good subject and when we get fully baptised into it there will not be any lack of freedom in our worship.

(PAGE 71)

JUNE, 1903

Concerning money sent to the West from Mount Lebanon between 1805 & 1814 by the different societies, I found on a paper belonging to the ministry a statement that

$18,793 were sent from New Lebanon N. Y.
" 3,009.40 cts. from Hancock & Enfield Conn.
" 3,750 from Canterbury " " N. H.
" 1,375 from Enfield " " N. H.

$20,928

$150 of the sum is set down for 1818
1335 " " " " " " " 1814
750 " " " " " " " 1812
5467 " " " " " " " 1805

The first being sent by John Meacham, Issacher Bates & Benjamin S Youngs. The second being sent by David Darrow, Solomon King & Daniel Moseley. The third by Elder Issacher Bates.
Not one dollar of this was ever returned nor expected to be. It was sent to build up the societies!

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Saturday, the 27th. The ministry return from Pleasant Hill. We found things in a very broken state. The people had almost lost all sight of our gospel orders and discipline. They were having no meetings for spiritual gain. What a pity it is that souls will in their old age loose most all the gospel travel they have gained in a long life. Pleasant Hill must have been a beautiful place in its early days. Everything denotes there was once a great flourishing people here. The land is good as any in the state and the crops look well.

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JULY, 1903

Tuesday, the 7th. Andrew goes to Lebanon to see about a coat and vest being made. James goes around to see the tenants. Moore goes to Lebanon for groceries. William & George start to painting the 2nd time over the office. Elder Thomas picking black berries.

AUGUST, 1903

Monday, the 3rd. Brother James starts for St. Paul, Minn. to see what can be done in getting rid of the hotel that was so unwisely purchased some years ago. It has been a heavy burden to the society as taxes were high and repairs constantly needed to keep up appearances which would invite patronage. May he succeed is the desire of all. The Brethren finish painting the office.

(PAGE 87)

OCTOBER, 1903

Sunday, the 18th. Have a half hour meeting, compare that to years ago when we would worship God and we would be in exercise for over two hours. Has all the spiritual ministration departed? Have no singing meeting!

(PAGE 88)

Saturday, the 24th. Eldress Mary carries off the girl we lately took from Harrison, name Mary Sumley, so they come and go. The team takes Elder Thomas & James into Lebanon to purchase some goods for winter. Napoleon Brown is still here waiting to know what to do. William Reynolds is working in his shop. I received a long letter from our friend in Florida. They are struggling against wind & tide to keep the wolf from the door. How long they will be able to hold the fort we can't tell.

NOVEMBER, 1903

(PAGE 91)

Friday, the 13th. It is a beautiful day for this time of year. The tenants are struggling hard to secure the corn. Andrew repairs a gate at the orchard.

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Thursday, the 11th. Have a letter from South Union giving some further news about the law suit. He that taketh the sword shall perish by the sword. I shall be glad when Believers will see the folly of calling on the world to help them instead of calling on God.

(PAGE 102)
MARCH, 1904

Friday, the 18th. Napoleon Brown who has been staying here for over a week trying to get another privelege is dismissed. He takes his child and leaves. Andrew goes to the North a few hours. James laying out fence for tenant. It still holds cool and we have the furnace heat. On March 1st Str. Matilda Butler passed on to the spirit sphere. She was a member of the White Water society for many years, brought in when a child and has always remained faithful. She was 69 years old when the Angel called her. She has been in care most of her life.

Sunday, the 20th. We have a very pleasant meeting. There is full attendance from both families.

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We have so far been led in a safe and middley way between the two extremes - Radicalism & Conservatism.

(PAGE 119)
MAY, 1904

Friday, the 20th. The children's school ends to-day. A very few scholars hardly enough to call it a school. The first good clear day this week, farmers are trying to finish planting corn. Thomas Mylrea helps Adda about her flowers. George Baxter is painting the horse barn - red. Mat draws away the ashes and clean up around the boiler house. Leopold is spraying his bushes. A letter comes to-day from White Water saying Rebecca Clark passed over the dark river on the 19th.

(PAGE 120)

Monday, the 23rd. It is rainy, but the school children start with their teacher to Cincinnati to see the animals at the Zoological Gardens. James goes with them to depot.

(PAGE 126)
AUGUST, 1904

Sunday, the 7th. In our meeting to-day we speak of it being the 130 Anniversary of our Mother's landing in America. There is some speaking on the subject of their thankfulness to our Mother for her willingness to be that instrument in the hands of God to show mankind the true way to salvation & happiness not only in this life, but in the life to come. And how few there are who are willing to accept the terms! Which is an honest confession of all sin & repenting of the same.

(PAGE 136)
NOVEMBER, 1904

Sunday, the 6th. Our meeting is about as common, but very little inspiration on account of antagonistic feelings among members. What a pity we who are called to be a chosen people cannot leave all such feelings outside of our sacred meeting room! We shall all have the reward for our efforts.

(PAGE 138)

Friday, the 18th. Andrew doing various choirs in the shop. Julias cleaning up his hen house. A woman stopped here last night and asked to be admitted as a member. Eldress Mary talked with her and soon found her as unsuitable for membership. This morning she goes and finds another home. Samuel helping Jessie on the hot bed.

(PAGE 176)
OCTOBER, 1905

Friday, the 13th. Andrew runs up to the North for a few minutes. Eldress Ellen & Mary Ann take a ride on the wood wagon after hickory nuts. On Tuesday, the 19th of October, James went to Dayton to pay up the last of that awful mortgage contracted to pay debts by disobedience to the Covenant - 40,000 dollars.

(PAGE 197)
APRIL, 1906

Wednesday, the 25th. Str. Mollie McBride goes to Dayton to stay with her friends the rest of the week. James goes to Lebanon after bread. Our sisterhood has got so reduced we are obligated to buy bread as there is not strength among them to do that work. I think this is the first circumstance of this kind. I have ever seen among Believers! Oh could there be a feeling to build up our home spiritually as temporally we never would be left in this distressed condition. I have faith our heavenly father would send in members to help keep the home! Eldress Mary is looking after the office in Mollie's absence. In the afternoon James & Eldress Ellen & Anna Gupper go again to Lebanon after dry goods for the sisters. Eldress Clymena is here for two or three hours this p. m.

MAY, 1907
(PAGE 230)

Saturday, the 4th. Mollie McBride goes with the team to Lebanon on her way to Dayton where she expects to visit her relations for a week. They that love Brother and Sister more than me is not worthy of me.

AUGUST, 1907
(PAGE 246)

Thursday, the 8th. The man has finished putting up the gasolene engine & pipes to the tank and this morning he trys it and it works well. A good job which will greatly facillitate the pumping of the water. The old way was to burn about a ton of coal every week. Last evening the Ministry and Elders had a meeting to make some changes as to who were the Elders of the family and what their duties were. Formerly the trustee has been the only acknowledged lead in the family and the Elders have had no voice whatever in anything even to Brothers and Sisters going a visiting or away from home. This is changed as well as several other things which the Elders were deprived of but wholly their duty is to see to. Selfishness is an awful element to get full control of leaders in a Shaker Society. It kills out all spiritual feelings as well as the individuals interest for society and in that case what better is our home than one outside where selfishness is a lawful element. May our heavenly Father look down with pity on our condition and convict souls of their wrong doings.

(PAGE 346)
MARCH, 1909

Thursday, the 25th. James goes to the city after groceries. A man comes here to investigate but he is not allowed to stay. I recommend him to Elder Charles Sturr at White Water. A man comes wanting to purchase old furniture. Our home has got so void of spirituality and the faith of the founders of our religion we don't want any one to come in for fear of a little extra burden, little thinking what a burden we were and how patient our Elders bore with us. O Lord open the eyes of the blind and quicken their understanding to know what they are living for.

Mercury 28 deg.

(PAGE 347)
Wednesday, the 31st. Andrew goes over to help do the ironing. The doctor is here to look after the sick.

Mercury at 38 deg.

The new ironing stove came to-day. It is after thepattern of old one only larger so it has more heating surface.

(PAGE 350)
APRIL, 1909

Sunday, the 18th. We have a short meeting but few attending. The doctor is here to look after the sick. Auto & buggy parties are passing very freely.

Mercury at 58 to 70 deg.

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SEPTEMBER, 1909

Saturday, the 4th. We do our weekly choirs. The team goes in to Lebanon after bread and other things. J. Horner and E. Fox mowing weeds and digging potatoes. Tramps are plenty for good Shaker victuals. Bill Whitney & Florence Kemp come over to the office to visit the ministry & sign noviciate covenant.

(PAGE 375)

OCTOBER, 1909

Saturday, the 2nd. We do our weekly choirs and put up a new wire clothes line. The team goes to Lebanon. Last night at 2 A. M. Sister Joanna Desmond took her flight for the spirit land. She was 75 years of age and a real peace maker in the home. For some years she was the family Deconess of the Church family and we learn from those who knew her best said she gave good satisfaction. When to old & feeble to fill the place she always supported her successors. And no doubt she meets a hearty welcome on the evergreen shores! The aged will soon be all gone and who are here to fill their places? Our homes must be kept for here in Zion is the ministration of power to go out and convict the world.

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APRIL, 1910

April 1st. Eldress Amanda Rubush & Pearl McLean leave their Shaker home this morning for a home outside. Amanda is 79 years old and has been a member of society for more than 65 years. Pearl is 27 and has lived here since a little girl. What kind of reward are such to meet in the heavens?

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May, 1910.

May 2nd. The trustees here have concluded to sell the Williamson farm to Henry Fleihman for the sum of 5,714 dollars cash down. This money we send to the ministry of Mount Lebanon

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1903. September. Fri. 18th. A letter from Pleasant Hill gives the sad condition that society is spiritually as well as temporally. All for the cause of running into debt. It has almost killed all spiritual ministration! And what will be the end we do not know! Eldress Mary is still at White Water!

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1903. November. Sun. 1st. We have our usual meeting with some testimony. And some very uncomfortable feelings. Hard grudging feelings mar the union. And there has been more or less of such feelings for a long time, and what the end will be I know not!

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1903. This is the remnant of the once great and flourishing society of Union Village. In 1805 three missionaries from the Mount Lebanon Society were sent out here to preach the faith of **Shakerism among** this people, who was then experiencing a great revival of religion, called the Kentucky Revival.

Their labors were very usccessful and they in company with others sent from the East gathered 4 societies in Ohio, one in Indiana, two in Kentucky- and as long as they lived closely to the faith and principles they flourished as the bay tree. But after many years dissension, jealousy and contention rose up among them and the spirit of apostasy led many to seek again the home from whence they in love and mercy had been called from! This is only the fulfillment of prophecies given when the societies were in the most prosperous and flourishing condition. And this is not only confied to the West, but thro out all Shaker societies desolation has marked the course of disobedience to the laws and requirements of our Heavenly Parents.

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COMING EVENTS CAST THEIR SHADOWS BEFORE.

Prediction as to Union Village over 40 years ago when the Shaker community at Union Village, Ohio, was full of people and in the zenith of its prosperity. Two men calling themselves Jasen and Daniel prophets from Canada made a visist here.

The prophets had hospitable reception and were in extacies of delight for a season. But there seemed to come a change and sadness came over Daniel. He seemed caught up as were the prophets of old. And looking thro the prophetic telescope he exclaimed, "They are going, they are going- It seems they will all go- But they will not. There will be a few left- For a time animation seemed suspended. And a new scene burst upon his vision.

He arose clapping his hands. He exclaimed They come From the East the West north and south. It seems as the the whole world will come.

The prophets were in greater joy than when they first met us.

Written right from them.

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1904. August. Sun. 7th. In our meeting today we speak of it being the 130 anniversary of our mothers landing in America. There is some speaking on the subject of their thankfulness to our mother for her willingness to be that instrument in the hands of God to show mankind the true way of salvation and happiness not only in this life but in the life to come. And how few there are who are willing to accept the terms. Which is an honest confession of all sin repenting of the same.

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1909. Sat. Mar. 29.

A dream.

On Wednesday the 24th I arose from my bed very much refreshed and strengthened from the influence of the following dream. In company with a number of Brs' and Strs' I was discussing the condition of Believers and with them trying to solve some way to make a change for the better. After hearing the different opinions and feelings and not coming to any definite conclusion, we felt to leave the matter with God in prayer. So kneeling we poured forth our desire to him for his help and strength and then arose and started for our homes. When nearing the door we saw a beautiful meek humble looking person coming towards us. We halted until he came up and reaching out his hand for a welcome which we gave him. He then said he was Father William Lee and that Mother Ann had sent him to give love and comfort to her children at Union Village and tell them not to fear the power of evil that was now pressing against them. Tho it may appear they would be bereft of all material things they would see the gloryof God in it all and the gospel will prevail. God will protect his people; tho he tries them as by fire to test their loyalty, it will all prove for the growth and prosperity of the principles of truth. So trust in the spirit of prayer as did our Saviour and Mother and you will come up victorious. Your enemies will fall before you. After giving us his love and the blessing of heaven, I awoke singing the little song, "Rejoice and sing with gladness for the truth and victory triumphs &c."

The Lord is great and powerful and he goes on before us. &c.

SHAKER COLLECTION

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secreT.
Composition
To starT
Animal
Oil from
Wool

PAPERS
OF
SHAKERS

329

OHIO
Union Village

Secret Composition to start the Animal Oil yoke or grease from wool.

Put into an Iron or metal kettle 45 gallons of water, 8 gallons of sig. 6 lbs of pearlash, 3 lbs of epsom or glauber salts — stir well and dissolve over a fire to 120 degrees of fire heat — then put in from 15 to 20 lbs of wool. yarn, or cloth from wool in its natural state, and let it remain in from 15 to 20 minuets as it may be more or leſs yellow or greasy. If tub washed wool in which the yoke is fixed requires cleansing, then mix the pearlash with a gill of sperm oil, grease or fat of any kind, in a gallon of boiling water, before putting the pearlash in a cleansing kettle.

This proceſs will start the yoke in a superiour manner.

After taking the goods from the kettle, rince in cold running water.

Stir the wool but very little while in the hot liquor.

This plan leaves the wool less matted than usual. It softens and opens the fibers more thoroughly to receive the dye, without injuring the wool in the least degree. Coarse cloth, yarn or wool subjected to this cleansing, will handle and feel softer and finer than that cleansed in the ordinary way.

The above is a receipt for cleansing wool which I have made use of, and found to be a very excellent way to cleanse wool, but have not tryed it on cloth or yarn.

N.B. We have found by proving the matter that the use of Soda ash, instead of Salaratus is the best for limed wool, or for wool which has been taken off from the ~~wool~~ skins with lime.

We have found that it will start the grease from such wool in a short time.

But using the pearlash on a part of the same kind of limed wool, we did not succeed in cleansing it to our minds: but found by using the Soda ash in the same way we could cleanse our wool very quick and very clean.

We now make no use of the pearlash at all on any kind of of wool, for the soda ash is cheapest, and does the work more thoroughly, and leaves the wool in as good condition as the pearlash.

Keep your old liquor untill you have done cleansing for the season; for it is better after it has been used awhile, than when first made.

If you have much wool to cleanse, you must recruit a little with all parts especially with the soda ash, as you find it needs.

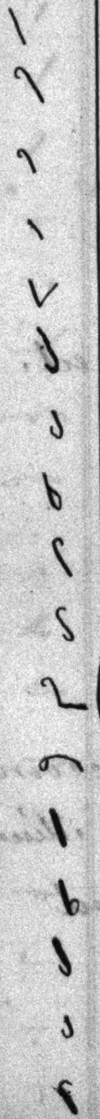
N.B. Rince your wool immediately after taking it from the cleansing liquor.

Barnabus Sprague.

Shorthand
Word
Signs

PAPERS
OF
SHAKERS
330
OHIO
Union Village

Prefixes.



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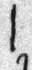	it. auto. out.
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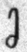	trans.
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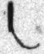	dif.
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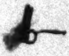	discom. disac. disaccom
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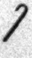	chiro,

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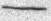	ac. ec. oc. co.
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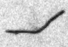
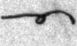
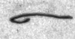
	choro. cor. quar.
	cosmo.
	contra. contri. contro. counter.
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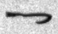
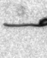
	condem. conden.
	ecks. ex. coex. hexa.
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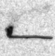	equi. quad.
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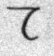
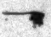
	cath. cathol.
	king.
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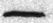
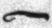
	ag. ig.
	aggre. aggri. aggra.
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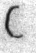
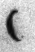
	theo. the.
	them.
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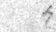	lexico.

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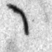
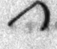
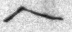
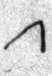
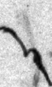
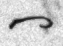
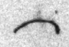
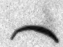
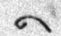
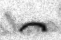
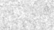
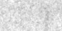
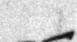
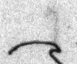
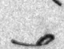
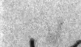
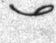
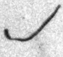
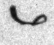
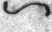
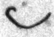
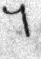
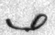
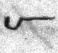
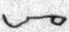
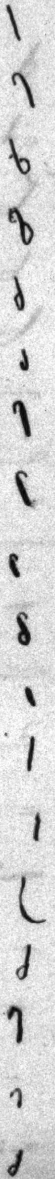
	recom, recon, recog.
	cire,
	recre, recte, arc, arch, archi.
	retro, retri.
	rean, rein,
	repro, repri.
	magni. magn.
	am, em, im, om.
	amb. ambi, ambu, amphi.
	male, mal, mil, malle.
	met, meta, meto, meth,
	mis, misem, misen, misim.
	imper, impro, impor,
	misre,
	impli, impla, imple, ampli.
	uncom, uncon, uncog.
	un, an, en, ana, ani.

Prefixes,

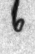
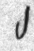
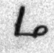
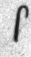
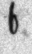
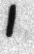
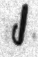
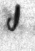
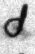
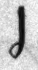
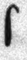
	ante, anti, ant.
	intro. inter. enter.
	incon, incog, incom. incum.
	in. ne. non, nun.
	with,
	undis, undes,
	under. unre. undi, unde.
	indem. inad. inde. indi.
	indis. indes.
	unin. unuin.
	unsur, insur.
	condem. uncondem. conden. uncande
	unpro. unpre. unper.
	unas, unos.
	intrans. untrans.
	incom. inco
	inex, unex.

Suffixes,

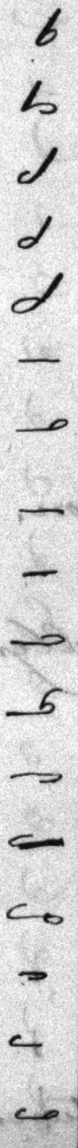


up, putte,
pr, pur, port,
post, pest,
prest.
potent, pensed,
pend, pent.
burg. ber. bore.
able. ible. ably. ibly.
abled, ibled. ability. ibility.
ableneſs, ibleneſs,
bad. bat. bate.
ate. ite. ity. ty. et, uate.
atid, ated. tate, tute, titute,
ative, ativity. tivity.
ateneſs. iteneſs. tens. tance
ter. tar, ture. ator, itor. tory,
trate. tort.
tence, tents, tends

Suffixes.

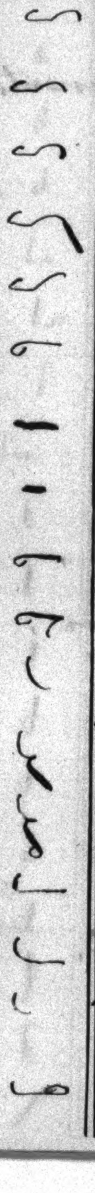
	itious, itees, tize.
	titious. taceous.
	itan .etan, tane. tune,
	tent, tend.
	atic.etic.tic.
	atics, etics, tics,
	atically. etically, tical.
	atement, etement.
	test. tester,
	ed. id. ade. ado.
	ude. tude. date.
	dum. don. dum.
	dent, dend.
	dents. dense. dends.
	densies,
	edneſs. idneſs.
	edly. idly. oidal.
	age. edge.

Suffixes



ages, edges, ges, gees.
agement. edgment, gagement,
jun, jent, gent.
juns, gents.
junsies. gensies.
ac. iac, ick,
ecks. ix. ocks.
cate, icate, ucate,
cated, icated. ucated,
cation, ication. ucation,
cational. &c –
kin. kim
cule. cle. ical. ically.
icalneſs. &c
cand. cond. cund. cant.
clude.
cluse.

Suffixes.



claim, claimed.

claimant.

claiming.

claimable.

cula, cula, cularly.

cre, crate, crat.

give, gave, given.

ago, guish, gone, gon.

agraphic, agrapy.

agraphical, agraphically

fy, efy, ify.

ifiable, ifiably

ifiableneſs.

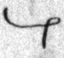
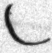
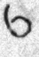
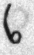
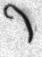
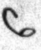
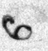
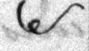
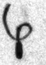
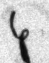
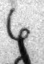
ific, fic.

ficate, ificate, fect.

fied, ified.

ification, faction, fection.

Suffixes.

	fectionate
	after.
	fore. fore.
	flict, flect.
	ful. fully.
	fulneſs.
	feſs, fest, feſs-ion.
	feſsion
	fuse, fize, fies.
	ferous, fier, iform, form.
	folious, fluous.
	fuent, fluently.
	fluentneſs,
	fusal.
	fusing.
	fusable.
	fusableneſs.

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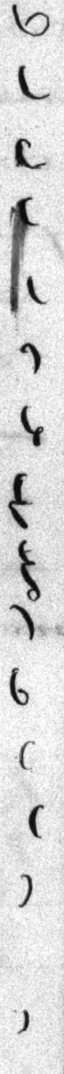
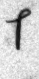
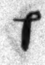
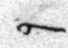
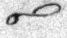
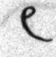
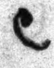
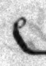
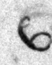
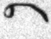
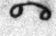
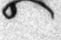
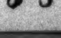
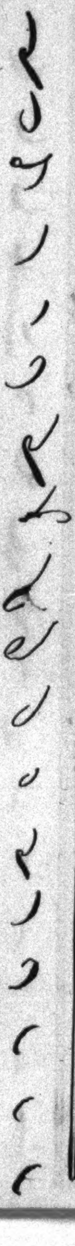


fusion.
ive. ivorous. ivorously.
ively. iveneſs.
vide.
vade.
vader.
vading.
vadable.
vadeableneſs.
over. ever. soever.
verst. verser. versed.
eth.
them.
ice. es. as. us. so. cy. acy. cous.
eous. uous. ously.
est. ast. ist, iest. site.
ater. struct.

Suffixes.

	osity, sity.
	side, cide.
	scribe, script.
	scription, scretion.
	sphere, sfere, spheroid
	spherically, spheriodăl.
	save, sively.
	siveneſs.
	sis, ses, cies,
	zis, zes, &c
	ousneſs, esneſs, eſsency.
	some, sum, sumly,
	someneſs.
	ize, ez, wize, ways.
	zite, zitely,
	ism, sism, asm.
	izing,
	izement.

Suffixes.



izeable. izeably.
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cial. cially.
ciality. cient. ciently.
ciability
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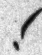
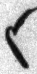
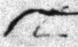
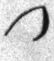
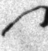
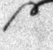
let. ulate. ality, ility, elity.
lated. ulated. lihood.

Suffixes

	lating, ulating,
	latable, latability.
	ally, illy, litterally, latterly,
	leſs.
	like
	alize, always, alwise,
	alized.
	leſsly.
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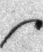
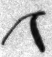
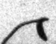
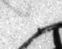
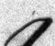
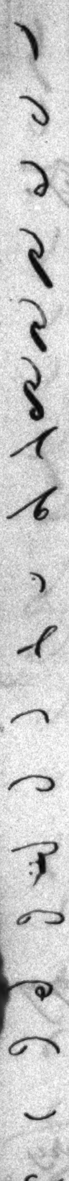
	ling, lying, willing.
	liable, liably.
	liability.
	liableneſs
	alities, ilities.
	logy, ology, elygy, elegy
	logian.
	logically
	ar, or, ure, ere, er, ry, ury, ery, ar uary

Suffixes.



ard. ward. word. cord

urn.

urius. arious. orious.

urable. urably.

arability.

urableness.

arly. arily.

arliness.

arity. ority.

urously. oriously. eriously.

mony. mun. mon.

ment. ament. iment. mancy.

mend. amend.

mental. mentally.

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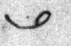
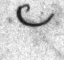
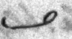
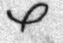
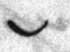
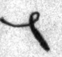
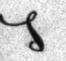
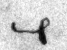
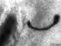
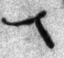
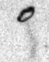
imeter. imetery. ometer. ometery.

ant. ent.

antly. ently. eminal.

Suffixes.

	antneſs.
	ner. nor. under.
	neſs. ineſs. neſsly.
	anevously. inevously. onevously.
	end. ened.. hend. hand.
	hensible. hensibly. ensible. ensibly.
	hensibleneſs. ensibleneſs.
	hensibility. ensibility
	ening. aning.
	enable. enably. inable. inably.
	neſs. ence. ance. ency. ancy.
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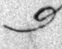
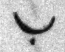
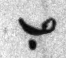
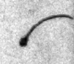
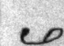
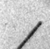
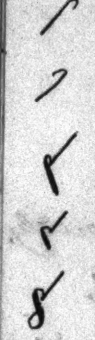
	anously. anize.
	ing. ong. ung. thing.
	ings. ongs. ungs. things.
	ingly.
	ingneſs.
	ion. yun. ian. cheon. sion.

Suffixes.



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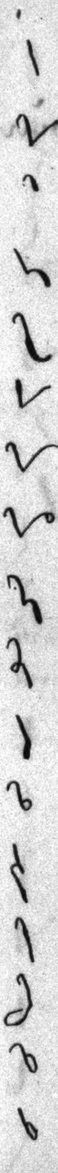
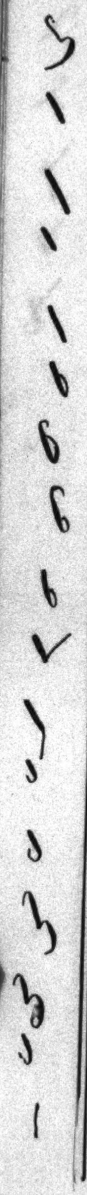
ionableness. sionableness.

Word Signs.



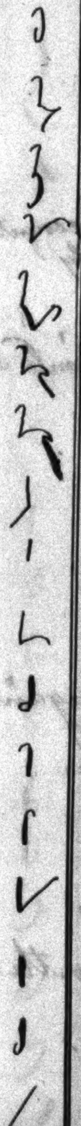
hope. up.
prayer.
pride.
appeared.
prove. reprove.
parents. parental.
privilege
privileges
prepard.
prosper. prosperity.
proud. prayed.
prize. price.
people.
purity.
precious.
priest.
post. paſsed.

Word Signs.



pleasure.
by. \ be. been. bin.
bow.
abide.
abode.
best.
blest.
bless.
boast.
bear.
beauty.
bind.
bound.
brother.
brethren.
banish.
hat. at. and it

Word Signs.



eternity.
eternal. ` /
treasure.
trial.
tribulation
trample.
tremble.
teach.
taught.
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dense. dance. | do.
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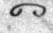
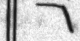
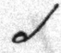
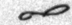
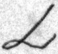
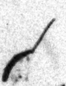
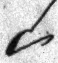
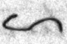
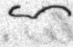
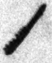
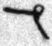
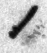
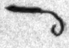
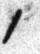
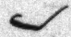
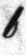
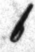
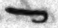
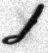
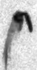
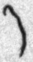
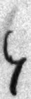
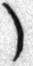
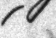
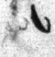
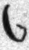
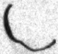
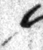
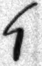
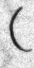
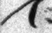
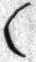
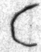
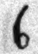
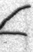
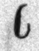
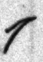
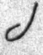
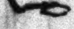
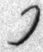
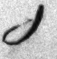
Word Signs.

	such.		crown.
	search.		keep.
	chains. chance.		crease.
	chosen. chasten.		Kind. account.
	child.		accordingly
	children.		claim.
	chair. cheer.		clime. climbed
	Judge.		gospel.
	Jehovah. advantage		govern.
	Jerusalem.		glory
	Just.		grace.
	Justice		gain. again
	agents.		freedom
	called.		fruit.
	character.		friend.
	creator.		frail. forth.
×	Christ. Christian		fleeting.
+	cross.		father.

Word signs.

	over. ever.		light. lied
	evil.		let, late,
	even.		lot.
	heaven.		lead.
	vain.		leader.
	vile. vial.		elder.
	thot		old. hold.
	faith.		load.
	thank		love.
	theme		live.
	this. these		life.
	those.		like.
	then. than.		help.
	share. sure.		little.
	shine. shone.		almost.
	shower.		earth
	vision		ward. word. hard.

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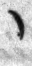
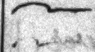
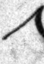
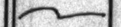
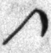
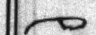
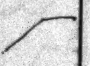
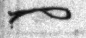
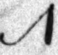
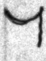
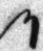
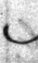
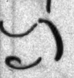
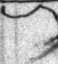
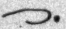
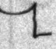
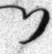
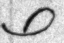
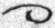
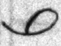
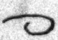
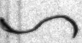
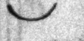
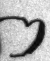
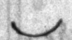
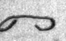
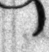
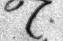
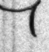
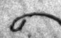
	re[illegible]d.		meek.
	revelation		make.
	reward.		must.
	work.		most.
	world.		nature
	render.		enter. entire.
	mantle.		never.
	many.		acknowledge ~~honor~~.
	manna.		into.
	mother.		nation.
	{mansion mention		notion.
	motion		name.
	mend. mind.		mine.
	measure.		none.
	mourn		another.
	mirth.		nothing.
	harmony.		angels.

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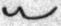
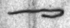
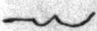
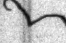
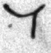
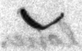
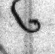
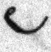
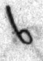
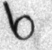
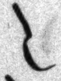
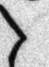
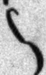
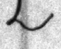
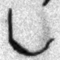
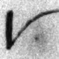
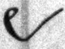
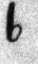
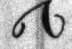
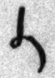
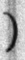
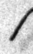
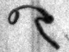
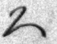
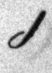
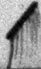
	union.		can.
	communion.		frame.
	until		find.
	sing. song.		found. fount.
	sung.		feet.
	peace.		fate. after.
	poſseſs.		thou. though.
	above.		other.
	behold.		through.
	believe. believer		satan.
	tongue		save.
	daily.		saviour.
	croſs. draws.		salvation.
	deceive. deceiver.		us.
	each.		simple.
	charm.		soul.
	join.		zeal. seal.
	joy advantage.		sister.

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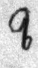
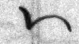
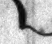
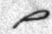
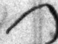
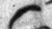
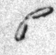
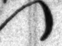
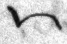
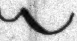
	sisters.		wisdom
	loss. lost.		zion.
	lust.		wize.
	last		also. alone.
			already.
	learn.		always.
	redeem.		anything.
	rust.		
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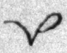	relations		
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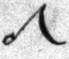
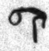
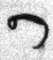
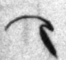
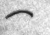
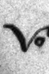
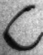
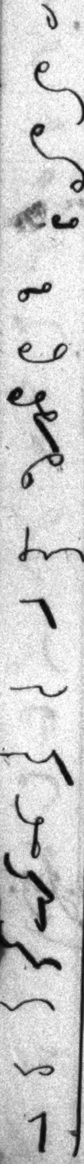
	serve.		
	mortal.		
	mercy.		
	humble.		
	might.		
	met. mate.		
	everlasting.		
	long.		

Word. Signs.

Alphabetical and Vowel.

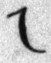
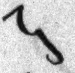
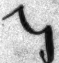
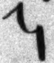
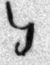
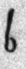
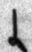
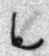
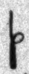
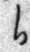
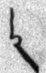
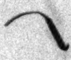
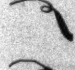
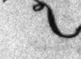
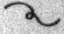
\	up.	| i. o.	it
\	be.	| .i.o.	do.
(	for.	—	kingdom
(	have	—	come —
⌢	me	—	given
⌢	may.	—	together
(	think	‿	thing
(	them.	‿	language.
(	will.	·	the
)	so	·	a
)	was.	\ ·	all
)	are.	\	to
‿	in	/	or
‿	no.	/	who
/	which	\	of
/	advantage	\	but.
)	shall.	/	on
)-	usual.	/	should.
		v	I
		^	how.
		o	s.
		O	sis, ses.
		o	z
		O	siz, sez. ziz. zez. (says)
		·\	haw.
		·|	hoe. ho
		·—	he
		· ·	hay
		· ·	hand.
		·v	high.
		·^	how
		·c·	away.
		·^\	hoy.

Phraseography.

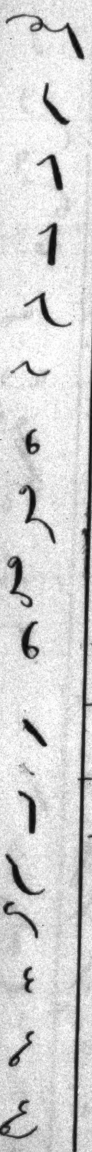


are not.
asfar.
asfar as.
as good as.
as great as.
as soon as.
as soon as poſsible.
as well as.
at the same time.
could be
could not.
could not be.
for instance.
have been done.
have been made.
I am.
I am not.
I do.

Phraseography.

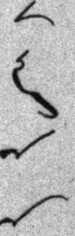
	I have.
	I have been.
	I have done.
	I have had.
	I have not.
	if it.
	if it had not.
	it is.
	it is but.
	it is not.
	it is said.
	it would.
	it would be.
	may be.
	must be.
	must have.
	must not.

Phrasography



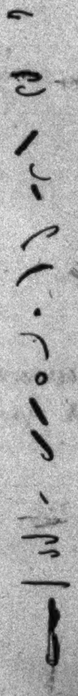
must not be.
ought to be.
should be.
should do.
should have.
should not.
that is.
there are.
there are not.
this is.
to be.
to do.
to have.
we are.
we were.
with which it is.
with which it is not.

Phrasography.

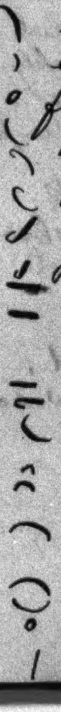


which it may.
which it would have been.
you are.
you will.

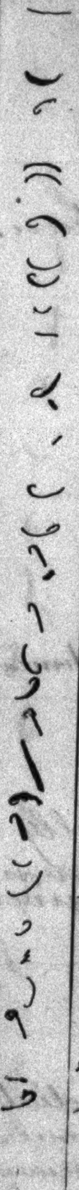
Alphabetic list of Word Signs.



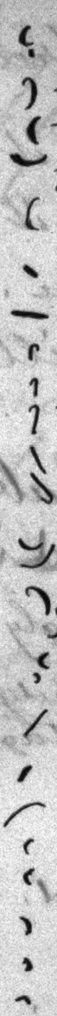
accordingly,
account
acknowledge
advantage
after,
all
alone
already
an, and.
are
as
be
been. bin
but
can
cannot
come.
do
done. dun



every
establishment
first
for
from
full.
generally.
gentleman
give. given
God
good.
great
have
how
immediately
importance
improvement
in. inn
is
it



kingdom
language
lord
Major
me
more
no. know
nor.
not.
object
occasion
of
on
only
opinion
opportunity
or
particular
phonography-ic
pleasure
principle-pal
public
remark
remember
represent
shall
short
should.
so. sew. sow
spirit
subject
sure



That
the thee
there. their
them
thing
think
to. too. two
together
told
toward
truth
up
upon
under
usual
very
was
were. way. weigh
what
which.
who
will
with
without
word
would. wood.
you. your. yew.

PAPERS
OF
SHAKERS
331
OHIO
Union Village

Diabolacy

A
Research into the Scriptural
Account of
The Devil, Satan and Lucifer

"No religion will stand but that
which comports with sound
Reason!" Dunlavy

Also a Refutation of the Doctrine
of
A Primary Independent
Devil

Part 1st:

The word Devil comes from the Greek διαβολος [diavolos], and signifies a slanderer, accuser, impostor, traitor. As the vulgar notion of a local hell is a creature of the fancy, which exists no where, only in the imagination of the ignorant and superstitious; so, the devil, such as is popularly conceived, is equally imaginary. There are no more proofs for the existence of the latter than the former: and it is a curious instance of the conservatism of the human mind, that some who have exploded and contemned the belief of hell, yet cling with great tenacity to that of the devil.

The word devil does not occur in the Old Testament or jewish scriptures, which conclusively proves that neither the being or the idea of The Devil, was recognized or believed by the writers of that sacred book.

The word devils, in the plural, occurs only four times, namely in Lev. 17:7, Deut. 32:17, II Chron. 11:15; & Ps 106:37. These passages I shall consider separately, and show the true ideas of the Hebrew words so rendered. In Levit. 17:7 the Heb. word rendered by "devils" is שעירם shöirim, and is very frequently rendered by "goats." The same term was applied to certain idols which were made in a goat-like form. Parkhurst in his Heb. Lex. says that "Christians(?) borrowed their

Part 1 goatlike pictures of the devil with tail, horns and cloven feet from the heathenish representation of Pan, the Terrible". A late writer gives the following description of the popular personal devil, which well agrees with the above. "Behold the terrible form of Lucifer, blighting creation with his deadly wings, an imaginary conception of the oriental world, which Persia outlined and colored as Ahriman, with the swarthy tints of hell, and which every heathen nation exagerated with some new horror — That form which Dante has moulded in palpable flesh, and which Milton has sketched with amazing breadth of proportion & vividness of character — horned hoofed fanged, dragontailed & viper-toungued, compound of beast, man and angel, earth spirit, air spirit, evil Genius. Can the good, the manly in man be evoked by that 'Evangelical Christianity' which bases its hopes of success upon fears of a monster like this?"

Thus it must be plain that the שעירם [shöirim] after which the Israelites "went a whoring" were not devils in any modern sense, but were either goats themselves or some goat-like images with which they committed idolatry, In Deut. 32:17, the same word is rendered "devils" "They sacrificed to devils not to God; the *gods* whom they knew not, who came newly up." Here it is plain that these שדים [*shedim*] were not *devils* in any modern sense of the term. They are called "*Gods*" that is *idols*, and are said to have "newly come up", being *newly* invented. These ideas are not predicable of devils; and these goats were doubtless idols or images of the goat form.

In II Chron. 11:15, we read, "And he [Rehoboam] ordained him priests for the high places, and for the *devils* & the *calves* which *he had made*". What an association! "*devils* & *calves*"! How much more natural and easy would it be to translate *goats* & *calves*.? Aaron made a "*calf*" for an idol and the Israelites worshipped it, saying "*these be thy gods*" &c. and we see no reason to doubt that goats also were made as objects of *idolatry*. What ever kind of gods or devils or idols these were, it is said that Rehoboam *made* them, as well as the calves, with which they are associated; and this makes it evident that they were images or idols of some kind, & not devils in any sense which this term is used. It is abundantly evident that ancient idolaters did worship goat-like images, as well as those of the calf-form, and doubtless

Part 1 The word here simply means goats, as the other does calves.

In Ps. 106:37, another Heb. word is rendered by devils, namely שדים shedim. This word in the singular form is one of the Divine Names, and signifies The All Bountiful. "I appeared to Abraham to Isaac and to Jacob as שדי — בעל Baal Shedi, The Lord All Bountiful. The heathens worshipped the Genial powers of Nature under this name, giving it a plural form, as the Shedders forth of all the bountiful productions of the earth. But as their objects of worship must have some material form, these Genial Powers were represented by Multimamiae, or many-breasted images. Macrobius states that, "The whole body of the Egyptian Godess Isis was clustered over with breasts because all things are sustained by the earth or Nature.

The Ephesian Diana, mentioned Acts. 19:24 was of the many-breasted kind, and in Montfaucons Antiquite Explique, tom 1, p 156, plates 93 & 96, the reader may see many of these Ephesian Diana's or Shedim represented with many breasts. And in plate 96, one of them has this inscription in Greek, φυσις πανιολος παντον μητης, "All various Nature, Mother of all things". The other φυσις πανιολος All various Nature.

(See Parkhurst Heb. Lexicon in שדה) Hence, it appears evident that the Shedim to which they "sacrificed their sons & daughters" were not devils in any sense which moderns use the term, but were certain kind of idols analogous to Molock &c. Thus it plainly appears that (that) the idea of devil or devils is not found in any part of the (the) Old Testament.

2 We will next examine the word Satan, which is a pure untranslated word in Hebrew, שטן, and is an appellative noun, not a proper name. It signifies an adversary, an opposer, and is applicable to men and angels, good or bad as the case may be. It is most frequently rendered by adversary, and a very few times left untranslated, and used as a noun propper in our common Bibles. But I believe, that in every instance, it ought to have been rendered in English by the word adversary, or by a term, if we had one in english, which should stand in opposition to advocate, used in a legal sense; Censor, State-attorney or Detective.

The word (שטן) first occurs in the Hebrew Bible Num. 22d: 22. and is there rendered by adversary, and applied to the "angel of the Lord". "And the angel of the Lord stood

Part 1

in the way for an adversary." [Heb. שטן a satan]. It is applied to David I Sam. 29:4. "Lest in the battle he [David] be an adversary to us [Heb. שטן a satan]. And thus it occurs and is rendered frequently, in our English bibles. It first appears as a noun proper, I Chron. 21:1; And Satan stood up against Israel, and provoked David to Number Israel. Parkhurst, in his Heb. Lex., says of this passage, "I would understand it of a human adversary." It would then read, "And an adversary stood up against Israel," and this doubtless is correct; for it cannot be admitted that a being such as Satan is conceived to be would have been, for the first time, so abruptly introduced. It remains to be noticed, that tho in this passage, [I. Chron. 21:1] it is said that "Satan stood up against Israel & provoked David to number Israel;" yet in 2d. Sam. 24:1 where we have a history of the same event, it is said; "And again the anger of the Lord was kindled against Israel, and He — [the Lord] moved David against them to say, "Go, number Israel and Judah". From this we must see, that whatever or whoever this satan may have been, he acted in concert with the Lord, and therefore was no adversary of the Lord, but his servant;

assistant. And most probable, like the satan in Job, which we shall notice presently, was an *officer* or *agent* of the Lord, and most likely a *human* agent, as Parkhurst believes. If he was an adversary to *Israel*, it was because they were sinners against his and their Lord. The Lord himself was also the adversary of Israel for this same reason, and, as it is said, "his anger was kindled against them", and he himself worked with or through his agent, and moved David to number them. This agent was no more an adversary of the Lord than was the "*angel-satan*", who withstood Balaam, and rebuked the madness of that prophet.

In the Book of Job, where *Satan* figures as one of the *dramatis persona* in that sacred novel, the term must be considered as an *official title*, rather than a proper name. The translators of the Bible having determined to make this title a proper name, they translated accordingly, and constantly *left out the article before the word Satan*. In the Heb. in every instance the article "*the*" is placed before the word satan, which casts much light on the subject, making it quite clear that it was used as an official title. Thus: "The sons of God came to present themselves before the Lord, and [illegible] came *the* satan came also". And the Lord said unto

Part 1 השטן The satan — and השטן The satan answered &c to the end. This itself demonstrates it to be an official title, just as we say, the constable, the sheriff the justice, the judge. There is no similar office with that of the satan in modern occidental governments; though Sheriff or States Attorney, is somewhat analagous. The Censor of the Romans was nearer the same office with the satan of ancient oriental governments than either of those; but the modern office & official title of Detective comes still nearer. In some of the Eastern governments, even in modern times, there is an officer quite similar to the satan in Job. To show the nature and character of this officer and his official duties, I will take a passage from a modern traveler in the orient. "The Bostangi Bachi, who of all the exterior officers of the seraglio, is most frequently in the presence of his master, and whose duty it is, to give account of all irregularities and disorders, and frequently goes his rounds to discover them, [like the satan in Job who walked to & fro in the country & went up and down in it in performance of his duty as a faithful detective] in one of his maritime excursions, happened at Buyukdere. The moon began to appear, and a dead calm invited us to go upon the water when the confused cries at a distance, of persons beaten and of others beating them, proclaimed the arrival of the Bostangi Bachi. Mice are not more in hast to run away at the approach of a cat, than all the women were now to hide themselves. The drogoman's lady & Madam Du Tott, who had nothing to fear, alone dared to abide the coming of this great officer, who quickly made his appearance in a barge manned with four & twenty rowers. He had been to chastise the irregularities of some drunkards, and lay hold of some women a little too gay who had fallen under his notice. (Du Tott, part 1. 43.)

Think you not reader that those people who thus feared and abhorred this "great officer" of government would give him some hard names, parallel with devil, satan &c, notwithstanding his loyalty to his master?

The word satan then in the Book of Job must be considered as an official title, and the officer bearing that title, as belonging to the Lord's government; and consequently not as an enemy or opposer of that government. He was only an adversary opposer, censor or detective of those who transgressed the laws of his master; just as the angel-satan who withstood Balaam. (Num. 22:22). He entered freely into the court of heaven, and conversed sociably with his Lord & his Lord

Part 1 with him, and he was always going about the country faithfully attending to his duty. Even when the "sons of God" met together for worship, there was the faithful *Detective* to mark their sincerity or hypocrisy, and to report accordingly. His Lord here pointed out to him his servant Job, suggesting that he was so good and perfect, that the Censor himself could pick no flaw in him. Perfectly characteristic of his office, he replied, "Doth Job fear God for naught?" Hast thou not bestowed on him a thousand favors, and abundantly increased his wealth? Depend upon it, his motives are mercenary; but put forth thy hand now and touch what he hath, and he will curse thee to thy face." The Lord answered; "Well, as chastisement is good for my servants and as it is profitable for them, that their integrity & sincerity should be put to the proof: Job is in thy power with *all he hath*, only *touch not his person*." I might pursue this subject at much greater length, but these hints must satisfy the candid and intelligent reader, that the Satan of the Book of Job cannot be that great "antagonist of *Heaven*" which characterized our modern or Miltonian Satan, nor any other rebellious Adversary.

The scheme of the narrative is taken from the model of an Oriental Monarchy; and as the Censors or Bostangii of those governments, tho high in office, were nevertheless men, liable to imperfections, and to have their dispositions shaped by their office and business; so this high officer of the Lord's Government, is made to partake of these human frailties. Hence, the prominent characteristic of *censuring*, impugning motives, and sifting out faults, so manifest in this Censor's character. But nothing like hostility to the Lord or lack of integrity to his government, is manifested in his conduct. In a word, his behavior was altogether loyal and gentlemanly, manifesting a due observance of etiquette, a strict compliance to the orders of his Master, and zeal in his service. When he was told to seize Job's *property*, but spare his *person*, he carefully obeyed orders. When told to afflict his *person* but spare his *life*; he was equally careful to comply strictly with his Lord's requirement; and when at last all had to be restored to *Job double*, he was equally faithful to do his Master's will. He was surely a good & obedient Satan!

I will further illustrate this matter by stating the substance of a case, written by a correspondent of Arthur's

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Home Gazette. The writer tells an affecting story of a boy of ten years old, who was tried in court for stealing a *dime*, which had been purposely laid in his way to tempt him, by his inhuman master. The boy resisted the temptation several days, but finally took the dime and bought with it a present for his only little sister. The boys Mother (a widow) and this little sister, were in court, witnessing the trial. The writer thus speaks of the *States Attorney*. "He urged upon the jury the necessity of making the "little rogue," an example to others by punishment. Having finished his speech, the *accuser* [satan] sat in a conspicuous place, smiling as if in *fiend-like* exultation over the misery he had brought upon the poor, but once happy trio.

Here, this officer of Government in the discharge of his official duty, and doubtless as honorable as others of his class, is called an "*accuser*," [devil] & characterized as a "*fiend*", and with quite as much propriety as the satan in Job is called a bad being — an antagonist of the Lord's government. Thus far then, we find no satan of modern conceptions in the Old Testament.

The word satan is not found in Ps. 109:6 "Set thou a wicked man over him; and let _Satan_ stand at his right hand". Why should this Heb. word (שטן) be here left untranslated? Why not as usual translate it by _adversary_, or some word of that import? — "Let an _adversary_ a _censor_ stand at his right hand", namely, to scrutinize and take cognisance of his wickedness, and bring him to punishment therefor. This surely makes a good and consistent sense with the context, besides being in agreement with the usual rendering of the word. It undoubtedly here applies to a _human_ being as it does in the 4th v. just above, and where it is translated by _adversary_. "For my love they are _my adversaries_". Heb. "they are my _satans_". Since the word in this place applies to mere wicked men — to David's enemies, why should it not also mean a _human adversary_ in the next v. but one? No good reason can be given. It was but a whim of the translators to write it Satan in this instance. The word occurs but in one more book in the English translation of the Old Testament, namely, Zech. 3:1,2. Here it may be observed the whole account is symbolical _or visionary_. The chapter is thus headed, perhaps by the translators: "Under the _type_ of Joshua the restoration of the church promised". As then Joshua

Part 1 was a visionary person, a mere type and not a real man, so the satan must have been a mere visionary being — a type of the adversaries of the church personified. But any one can see the word here might as usual be rendered by adversary and make a good and consistent sense. So likewise in v. 2. "And the Lord said unto the adversary, the Lord rebuke thee O adversary".

I will but add further here that the Seventy Jews, who translated the Hebrew Bible into Greek before the Christian era, render the word satan ([illegible]) by the Greek noun ὀ διαβολος the accuser. In other words, they translated, and therefore did not consider the word a proper name — the name of some mighty being such as satan is modernly imagined to be. The belief or even idea of such a being they were probably strangers to, and consequently translated under no bias which such a belief would create. This cannot be said of the English or any modern translators. Reason would therefore suggest that their translation is most probably correct.

Thus, after looking the Old Testament through, we find no trace of a Devil or Satan in the modern sense of those times; and consequently must conclude that the inspired writers of that sacred book had no knowledge of, nor belief in, the existence of such a being. We will next notice the word Lucifer, generally considered as another name of the imaginary being called the Devil or Satan; and thus finish the subject in the Old Testament, before going to the New.

4 \ The word Lucifer occurs but once in the Bible, namely, Isa. 14:2, where it is evidently applied to the King of Babylon, and to no other Being. The Hebrew word there rendered by Lucifer, is הילל, rendered by Parkhurst, "The bright irradiater," and he adds, "It is a title given, and perhaps assumed by the King of Babylon". As the Heb. phrase בן שחר Ben Sachor, "Son of the morning" follows, it has been supposed by some that the planet Venus — The Morning Star — was alluded to; and as the latin epithet for Venus is Lucifer, the word was thus rendered. The Heb. word הילל however, is ambiguous, and means "the light giver" (the shiner), or it may be translated as an imperative verb, lament, howl. Thus: "Howl Son of the Morning!" referring to the "King of Babylon".

The learned Michaelis adopts this latter sense, and rejects the former, for which he gives the following

Part 1 reasons. "1st. Because none of the eastern nations take the name of Venus from the Heb. root הילל" "2nd. Hillel in its form is more like to the verb hillel—howl than to a noun; and accordingly the Syriac translation renders it aillel, howl, and even Jerome, on the place, observes that it litterly means howl.

3rd. Venus, the Morning Star, who on account of her beauty, was by most nations reckoned feminine, should rather have been called בת beth, daughter, than בן ben, son of the morning. "Therefore, says Michäelis I translate "Howl, son of the morning." i.e. thou star of the first magnitude", referring to the King of Babylon".

With this translation the great Lucifer vanishes into nonentity. But be it translated as it may, as has been observed, no other is meant but the King of Babylon. It seems to me that any one of common understanding, who will carefully read the context, beginning at v. 4, will be satisfied that this is simple truth. Thus says the prophet: "Thou shalt take up thy parable against the King of Babylon, How hath the oppressor ceased &c". And this King of Babylon is the person addressed throughout. This is "The

Son of the Morning" in v. 12, and notwithstanding the lofty poetical assumptions in v. 13, it is the same King of Babylon, into whose mouth the great poet and prophet, puts these words, as descriptive of the boast and swelling pride of that Kings heart. If we doubt this let us read on to v. 16, where he is still called "*a man*". "They that see thee shall narrowly look upon thee, and consider thee, saying, 'Is this *the man* that did make the earth to tremble, that did shake kingdoms; that made the world a wilderness and destroyed cities?'". This alludes to his conquests and exterminating wars. Thus we see, every thing said is descriptive of the *King of Babylon* and no other. For the broaching of the idea that the Heb. word הילל *hilel* meant some high fallen Angelic being is due to two of the Catholic fathers, Tertulian & Gregory the great. Their notion was adopted by Luther in his german translation and followed by the English translators of our common bible; and hence the name *Lucifer* has been applied to *Satan*, and supposed to designate some fallen or wicked being as the great *antagonist of Heaven*!

I here introduce an extract from a modern author, in corroboration of the exegesis, above given, which I had not seen

Part 1 when I first wrote that article.

"The Prophet Isaiah, after predicting the liberation of the Jews from the severe captivity in Babylon, and their restoration to their own country, v. 1-3, introduces a chorus of them expressing their surprize & astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the Tyrant, who, like his predecessor, had oppressed his own and harrassed the neighboring kingdoms. These oppressed Kingdoms, or their rulers are represented under the image of the fir trees, and the cedars of Libanus, which is frequently used to express any thing in the political or religious world, that is supereminently great and majestic: The whole Earth shouts for joy: the cedars of Libanus utter a severe taunt over the fallen Tyrant, and boast their security now he is no more, (v. 4-8.). This is followed, v. 9, by one of the boldest and most animating personifications of Hades, or the regions of the dead, that was ever executed in poetry. Hades excites his inhabitants, the shades of Princes, and the departed spirits of monarchs.. These illustrious Princes rise at once from their couches, as from their thrones, and advancing to the entrance of the cavern to meet the King of Babylon, they insult and deride him, on being reduced to the same low state of impotence & dissolution with themselves, v. 10, 11. The Jews now resume the speech, v. 12; they address the King of Babylon as the Morning Star, [Heb. הילל or בן־שחר Son of the morning] fallen from heaven, as the first in splendor and dignity in the political world fallen from his high estate; they introduce him as uttering the most extravagant vaunts of his power and ambitious designs in his former glory; these are strongly contrasted, in the close, with his present low and abject condition, v. 13-15. Immediately follows a different scene, and a most happy image to diversify the same subject, and give it a new turn and additional force. Certain persons are introduced who lift up the corpse of the King of Babylon, cast out and lying naked upon the bare ground, among the common slain, just after the taking of the city, covered with wounds and so disfigured that it is some time before they 5 know him. They accost him with the severest taunts and 5 bitterly reproach him with his destructive ambition, and his cruel usage of the conquered, which have deservedly brought upon him this ignominious treatment, so different from what those of his high rank usually meet with, and

Part 1 which shall cover his posterity with disgrace; v. 16–20.

To complete the whole, God is introduced, declaring the fate of *Babylon*, the utter extirpation of the royal family, and the total dissolution of the city, the deliverance of his people and the destruction of their enemies; confirming the irreversable decree by the awful sanction of his oath; v. 21–27. How forcible, says Bishop Lowth, is this imagery, how diversified, how sublime! How elevated the diction, the figures, the sentiments! The jewish nation, the cedars of Lebanon, the ghosts of departed kings, the *Babylonish Monarch*, the travelers who find his corpse, and last of all, Jehovah Himself, are the characters which support this beautiful lyric drama," See Watsons Theol. Dic. Art. Isaiah. — There is here no Lucifer or Devil — the Great Antagonist of Heaven — found in Isaiahs Poetry by Bishop Lowth; nothing but the "*King of Babylon*", and other earthly machinery, and
5 imagery therewith connected.

5 1 Having gone through the Old Testament, and clearly shown that none of the inspired writers ever recognize the existence of such a being as modern demonologists designate by "*The Devil*", we shall next proceed to examine the new Testament on the subject. But before entering

on this investigation a few things must be premised. Altho', as has been observed, the existence of "*The Devil*" was wholly ignored and tacitly denied by the inspired penman, yet it must not be denied that some sort of belief of this kind was entertained by the vulgar uninspired jews, who were corrupted with many heathen superstitions and false traditions. I only wish here to remark, that such belief did not originate from, nor receive the sanction of divine inspiration; and consequently must have been derived from corrupt and heathenish sources.

When we consider how long the jews were among the heathens in the Babylonish captivity, and that during that period Babylon was taken by Cyrus the Mede — that the laws of the Medes & Persians were extended over them; when we further observe that these laws together with the whole nation of the conqueror recognized and believed in the existence of "*Two Principles*," Eternal and Antagonistic, Good and Evil, as taught by *Zoroaster*, we may well conclude that they must be corrupted more or less by this magian superstition. This monstrous system, which a modern historian rightly characterizes as "a bold and injudicious attempt of eastern philosophy to reconcile the existence of

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moral and physical evil, with the attributes of a beneficent Creator, & Governor of the World," taught not only the existence of two Principles but of Two Beings. Oromasd was their Good Being, who dwelt eternally in Light; and Ahriman was their Evil Being the Great Antagonist of the former, and who had his abode in eternal darkness; and here probable the Jews got their first ideas of this kind. Add to this, that from Malachi the last of the inspired writers, to the coming of Christ about four hundred years transpired. During this time the vastly increased intercourse of the Jews with the Greeks & Romans, and other heathen nations, would give them ample opportunity of becoming corrupted with the heathen superstitions with regard to Ghosts & demons, gods and demigods, and mythological notions in general. Such ideas, however would naturally be modified by their own institutions and language; hence the Heathen Pluto, god of Hades would by them be denominated "Beelzebub, Prince of deamons." In the same manner the Ahriman of the Persians would receive the Hebrew name of Satan the great adversary of the Good Being, and of good men.

Five years after writing the above, I see in the following coincidence of ideas in a work published since that time. The writer says: "The captivity in Babylon greatly influenced Hebrew habits of thought by making them familiar with *Chaldean* & *Persian* ideas. They were always believers in *evil spirits* employed by Jehovah to accomplish his own purposes; (see Diabollogy p.) but not until the Babylonian captivity do they seem to have formed the idea of one great *rebellious Spirit* in opposition to Deity, like the Persian *Ahriman*. *Daniel*, *Ezekiel* and *Zechariah* who wrote after that period make frequent allusion to evil spirits; Zechariah is the only one who mentions Satan." (See Mariah Childs' *Progress of Religious Ideas*. Vol. 2d. p. 43)

Such was the similarity of ideas, and language set forth by this writer, with what I had published five years prior that some believed that she had seen and used that publication. Be that as it may, I here add to what is so judiciously observed by this celebrated Authoress, that, before the Babylonish captivity, tho "the *angels*" and "the *angel of the Lord*," are frequently mentioned in the Hebrew sacred books, the *names* of such angels are never mentioned. There are indeed, rather indications that the Israelites were forbid prying into such mystery

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as tho it were profane. In Judges, we are informed that _an angel_ appeared to Menoah and his wife, and being asked his name by Menoah, the angel gently reproved him, saying, "Why askest thou thus after my name, seeing it is a _mystery_?" The historian excuses Menoah for this profane act, by observing "Menoah knew not that he was an angel". But the prophets who wrote _after_ or _during_ the Babylonian captivity begin to speak of the angels _by name_. Thus _Daniel_ speaks of the angel Gabriel & of Michael &c. It is well known that the Parsees, or religionists of Persia professed to have a secret knowledge of long catalouges of the names of the angels of which they made a deep mystery, and which were not to be revealed to profane persons or infidels. It is highly probable that from this source the Jews derived the practice of giving names to the angels, as well as their subsequent notion of a great _personal devil_, antagonistic to Deity. Through whatever channel such notions had been imbibed, it is evident, that at the commencement of the Christian era, the whole nation of Jews — priests and people, Scribes, Lawyers & Pharisees — with perhaps the exception of the Sadducees, were in the full belief of the existence of _demons_, and of some superior or great demon, whether called Beelzebub, Satan or Diabolos, whom they conceived to be Prince or Chief of the demons. This belief was so connected and blended with their belief in a _future state_, that to call in question the one was to deny the other. And it was from this cause that Jesus talked on that subject in conformity to their general views and prejudices. And tho he no where teaches the existence of such a being, yet he seems to a superficial reader to admit it, by speaking of him as a real entity. That Jesus did thus reason with the Pharisees on their own principles, and thus seemingly admit what was in itself absurd and untrue may be seen Matt. 9: 10,11,12, where they complained that Jesus ate with _sinners_, and of course claimed themselves to be _saints_. Jesus, altho' he knew this claim to be _false_, admits it, and takes them upon their presumption, saying; "The _whole_ need not a phisician, but they that are sick". And again; "I come not to call the _righteous_ but _sinners_ to a reformation.[3] Thus he admits these Pharisees to be both "_whole_" and "_righteous_" tho he elsewhere denounces them as the basest of hypocrites, and compares them to whited sepulchres — full of rottenness & dead

Part 1 men's bones". Also in Luke, Ch. 15th where we have the beautiful parable of the "*lost sheep*", we find a similar instance. This parable was also spoken on the occasion of the Pharisees complaining that; "This man receiveth *sinners* & eateth with them". Jesus answers this complaint by admitting them to be "*just persons that need no repentance*", or good sheep that had never went astray, saying, "Joy shall be in heaven over one sinner that repenteth, more than over 99 *just persons which need no repentance*". The same is the case with the other two parables, spoken on the same occasion. The "*sinner*" is the "*lost piece of silver*", while he admits the 9 pieces to represent the righteous Pharisees, which had never been lost. And so the prodigal son was the sinner that went astray and sunk himself in debauchery & crime, while the [self] *Righteous Pharisees* were represented by the "*elder brother*" who had always remained with and faithfully served his father. Yet, in fact, these same pharisees were themselves the very vilest of sinners, to whom Jesus declared that publicans & sinners should enter into the kingdom of heaven before them.

But here, I wish the reader particularly to note that the character of *Beelzebub* or *Satan* and the demons according to Jewish conceptions, was intirely different and distinct from that of our modern Devil and his subordinates, that is, fallen angels. This I shall endeavor to make appear.

6 1 Setting aside the fictions of the heathen Poets, who transferred the heathen gods and demons to the elements and starry regions, the common vulgar mythology derived its gods and demons from the human race; and they were the ghosts of departed heroes, and of great & good men. Even the Great Jupiter himself was once a mortal man. As a corroboration of this I produce here in the words of Ignatius, who was condemned to martyrdom by the heathen emperor Trajan in 112 A.D., being a disciple of the apostle John. The Emperor summoned Ignatius before him, and after reproaching him for seducing people from their ancient faith, he offered him large rewards if he would sacrifice to the gods of Rome. Ignatius replied, "O Caesar, should you offer me all the treasures of your empire, I would not cease to adore the true and Living God". Trajan contemptuously rejoined; "What talkest thou of a living God? Thy God died on the cross; but our gods reign on Olympus". He answered; "You

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gods were *vicious mortals*, and died as such. Your *Jupiter* was buried in Candia; your *Venus* lies in the island of Paphos; your *Esculapius* was shot with an arrow; your *Hercules* burnt himself in a great fire because he could not endure pain. These be your Gods O emperor!" We see that Inatius terms the heathen gods "*vicious* mortals". This is done in a christian or jewish sense, because they were made objects of idolatrous worship. To the heathens they were the *ghosts* of Great and *virtuous* men.

Hessiod, one of the most ancient heathen writers speaking of the noble race of men, who had lived in the "*golden age*", says; "That after this generation were dead, they were, by the will of *Great Jupiter* promoted to be *demons* and keepers of mortal men; observers of their good and evil works [*Satans*] clothed in air; always walking about the earth [see prologue to the book of *Job*] givers of riches, and this is the royal honor they enjoy. (see Medes works)

Plato concurs with Hessiod, and says, "He and many other poets speak excellently, who affirm that when *good men* die they attain great honor & digni and become demons, and we ought forever to serve and adore their sepulchres as the sepulchres of demons. Again Plato says, "All those who die valiently in war are of Hesiods golden generation and are made demons. The same also, says he, we decree when any of them who were excellently good in life, die, either in old age or in any other manner".

Xenophon thus writes of Socrates: "For it is notorious, that Socrates used to say that the demon warned him, whence principly indeed, they seem to me, to have accused him of having introduced new demons"

The word demon is used in the same sense in the New Testament, Acts 17:18, where the Athenians say of Paul: "He seemeth to be a setter forth of strange gods." [Gr. Ξενων δαιμονιων foreign demons.] because he preached Jesus and the resurrection." Thus we discover, they supposed Jesus to be another canonized ghost or demon. The same is undoubtedly referred to Rev. 9:20. "That they should not worship devils" — Greek, δαιμονια demons, that is canonized ghosts or saints. By the by, it may be noticed here that the consistent translators of King James' Bible, render the same word devils, in

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this place, which in Acts they render gods! The same blunder is committed in Tim. 4:1 and frequently elsewhere: "Giving heed to seducing spirits and doctrines of devils". Greek. "Paying attention to deceitful spirits [persons] and doctrines concerning demons"; that is, canonized ghosts or saints, not devils nor gods! Ignatius, who was in the days of the apostles, and had, according to Chrysostom, conversed freely with them, uses the word demon for a human spirit or ghost, and the Greek adjective daimonikos, for one disembodied, and in the state of spirits. Epist. ad Smyrn, sec. 2, 3.

The Philosopher Plutarch, who flourished at the beginning, and Apuleius, who lived after the middle of the second century, A. D. teach the same doctrine. "And this," says the learned Mede, "was the oecumenical [general] philosophy of the Apostles times, and of the times long before. Thales and Pythagoras, all the Academics and Stoics, and not many to be excepted, unless the Epicures, taught this divinity."

Thus having fully shown that all the demons of the New Testament, or of the Jews and heathens of the apostolic age were departed spirits or human ghosts, and these generally of *good men*; at least such as were so considered by the heathens, it must be seen that those demons bear no analogy to the modern idea of "*The Devil*," or "*The Devil and his angels*." It remains to be observed that in all cases where the *possession* or *expulsion* of *devils* is mentioned in the N. Testament, the word is *demon* or *demons* — not devils, — and consequently it was a *disembodied human spirit*, which was supposed to possess & be cast out. And in the next place, I proceed to show that the great *Belzebub* himself was one of those demons or *human ghosts*. We read that Ahaziah sent messengers to Ekron to inquire of *Beelzebub* the "*god*" of that place, (II. Kings, 1:2) He is no where called a devil or represented as a fallen angel. Undoubtedly the responses were given as usual through a *pythian* or priestess or a female medium, who was possessed or inspired by the [illegible] *god*, demon or *ghost*, called *Belzebub*. One of these pythias is mentiond Acts 16:16 &c out of whom Paul cast the "*divining spirit*" [Gr. *pythonos*, masculine] the inspiring demon or human ghost.

I cannot forbear transcribing here the description of one of these *pythias*, as drawn by the masterly hand of Virgil. — a picture which many of us have seen re-

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produce in our own times. — "Ait Deus! Ecce Deus!"
The virgin cries the God! Behold the God!
And straight her visage and her color change;
Her hair's disheveled, and her heaving breast
And lab'ring heart are swol'n with sacred rage
Larger she seems, her voice no mortal sound
As the inspiring God[†] nearer & more near
Seizes her soul". Æn. VI. line 46.

[† demon] Many instances might be given, where the demons are called Gods. The "witch of Endor" was one of these pythias or mediums, and she called the ghost of Samuel "a god" — a demon. (II Sam. 28:13)

As we have seen that the demons were human ghosts, who were supposed to direct men, and often take possession and entire control of them; so we shall find that Beelzebub was considered a chief of these possessing demons; and this idea is nowhere contravened in scripture, consequently he was himself but a demon — a human ghost. The Pharisees accused Jesus of casting out demons by Beelzebub, the prince or chief of the demons. (Matt. 12:24k) This language clearly sets Beelzebub forth to be of the same species as those he rules — a chief of human ghosts, having some authority over other inferior human ghosts. Mark & Luke express it in the same language; Thus we see that three of the Evangelists bear witness that Beelzebub was considered a *human ghost*, the chief of possessing demons. John does not mention it at all, nor does he anywhere mention either the possession or casting out of demons or devils, of which I may take some further *notice* hereafter. To this same Beelzebub or human Ghost, Jesus applies the term *Satan*, Matt 12:11 In his reply to the Pharisees, who accused him of casting out demons by Beelzebub, he said, "If Satan cast out Satan, he is divided against himself &c and if I by *Beelzebub* cast out demons, by whom do your children cast them out." Thus completely did Jesus identify Satan with Beelzebub; hence, whether he be called Beelzebub Satan or diabolos, he is the same *demon* or *human ghost*, who was supposed to possess some authority over other ghosts or demons of similar character.

It must not however be supposed that Jesus either taught or sanctioned their superstitious belief, even in such a being; he only argued with them and demonstrated their absurdity on their own principle, as I have elsewhere shown.

I desire here, however, to observe, that here, Part 1 as elsewhere, the word satan is but an appellative noun and should be translated by adversary. "If the adversary cast out the adversary he is divided against himself." Jesus doubtless referred to Beelzebub whom the the pharisees considered a bad being and whom they associated with idolatry or demon worship.

7 1 We have now sufficiently proved that as far as the word "devil" either singular or plural, occurs in the N. Testament, as a translation of the Greek word δεμονια it should be demon & not devil. This word never designates such a being as "the Devil" in our modern sense of the phrase, we will therefore next take the two words diabolos (διαβολος & σατανα) satana, and see if we can discover whether any text where either of them occurs, undoubtly teaches the existence of "The Devil".

And first, in regard to the word diabolos, we say that it, like satana, is not a proper name — the name of an individual — but the name of a kind or species, and like a thousand other words, is used with great latitude It is always significative of some evil qualities, but greatly varies with regard to the number and kind of those bad qualities. Hence, no one word in our langua will uniformly convey its meaning in the different cases where it is used." The english word *devil* never truly represents the sense of the Greek *diabolos*. I have seen a modern translation of the N. Testament, which almost, or quite, uniformly renders it by the word "*impostor*". In some cases this very well represents the sense, but in others it is quite inadequate. In I Tim 3:11 for instance, where it occurs in the pl. & is spoken of "*women*", who it is said must not be *diabolous* – *slanderess*. How would it sound here to make the apostle say; "The women must be grave, not *devils*"!

It is true, the word *devil* is also used with considerable latitude, and is a kind of generalization of almost any thing bad, but does not in any case distinctly signify a *slanderer*. Again, the word diaboloi (pl.) occurs in II Tim. 3:3, where our translators have rendered it by the words, "*false accusers*", which is wrong; it should be simply "*accuser*" or *faultfinder*, which is a sense quite distinct from "*slanderer*." The word is again used in relation to women, Tit. 2:3, and from the context should, I think, be rendered, *brawlers* or *scolds*. "Aged women should be in behaviour as becometh holiness, not *brawlers*, not addicted to much wine &", that is, not drunkards, or given to drunkenness.

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The word "brawler" seems more suitably associated with excessive wine-drinking or drunkenness, than slander.

Jno 6:70, where Judas is called "the Devil", (diabolas) the word seems plainly to signify "a traitor", which is still another distinct sense. "Have not I chosen you twelve and one of you is a διαβολος — a traitor"? That this is the true meaning of the word here need not be doubted, as it was evidently the design of Jesus to point out Judas as the one who should betray him. These instances are sufficient to show that the word stands for, and represents several distinct sorts of evils, or bad characters, such as impostor, slanderer, accuser, brawler, traitor &c; and doubtless it is sometimes used as a generalization of of all these, and whatever else is base and wicked. We will now proceed to notice the several texts where it occurs.

Matt. 4:1. "Then was Jesus led up of the spirit in the wilderness to be tempted of the devil — Then the devil taketh him up into the holy city and setteth him on the pinnacle of the temple — again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them". Luke adds, "in a moment of time". v.11, "Then the devil leaveth him". In all four of these passages it is the word διαβολος (diabolos) which is rendered "*devil*", but which I think should, in all these cases be rendered by "*impostor*", as the hypothetical agent designated by that word acts the cheat and impostor throughout; especially in pretending that the whole world belonged to him, and that he could give it to whomsoever he would!

It is however a great mistake to suppose that this *impostor*, or any of the events related, were things and facts that had a real existance. How is it possible to believe that a litteral being took Jesus onto a litteral mountain and litterally showed him all the kingdoms of the earth in a moment of time! Or that he was litterally set on one of the pinnacles of the temple in Jerusalem? If these things could not be litterally true, why should we suppose that any other of the things related were litterally so? The only possible view to take of the whole account *as truth*, is to consider it a *visionary* scene presented to the mind of Jesus. The words, "Then was Jesus led *by the spirit* into the wilderness" clearly indicates this. Nearly the same phraseology is used by St. John in relating his first entrance into the visionary state.

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"An" I was *in the spirit* on the Lords day, meaning I was in vision. – Again he says, "And immediately I was *in the spirit*, and saw and beheld a throne &c". That is, "I entered into the *visionary* state & saw &c. Rev. 21:10 The angel carried John away *in the spirit* to a *great and high mountain*, Just as Jesus was taken when in the *spirit* up into an exceeding high mountain, equally in a visionary state. So then this form of expression denotes that the historian Matthew is about to describe a visionary scene, and not a real event. The introduction of the impostor or devil into this scenical or visionary representation, no more proves the real existence of such a being, than the introduction of the Lamb with seven eyes, or the red dragon with seven heads in the apocalyptic vision, is a proof of the real existence of those symbolic agents.

The writer once witnessed *a visionary scene*, which suggested some of the above ideas to his mind, and which will greatly illustrate his views on this subject, and shall therefore be here related.

Being in a company of 5 persons, male and female, engaged in social & free conversation, one of the company, a very gifted sister was suddenly & unexpectedly caught away "*in the spirit*", that is, into the visionary state. Her eyes were closed, and immediately she bowed in the most polite manner, and made her salutation to a disimbodied spirit, a female, whom she called by name, speaking in a perfectly audible voice. Immediately after their salutation was over they set out on a journey together, The visionist's body sitting upright in her chair, and moving her feet alternately as if walking. They conversed sociably on the way — the visionist *walking*, and soon arrived *in a wilderness*. which we gathered from what was said by the visionist, describing the scene; and seemed to be parting the brush with her hands to make her way through. Suddenly her guide disappeared and left her alone. She immediately seemed greatly distressed, frequently calling to her guide, and lamenting her miserable condition. After an hour she began to complain of *great hunger*, and in 3/4 of an hour more her voice became weak and trembling, and she assumed an emaciated appearance as one faint with hunger & fatigue. At length she exclaimed; "Alas! I have been in this barren wilderness *six weeks* without food, and I am so hungry I could eat a brier. My guide has forsaken me, and I must perish in this desert." She then began earnestly to pray for

Part 1 help, tho with a feeble and faint voice. Her guide then suddenly appeared, and brought her some food. She went through the motions of one eating, regained her strength & spirits, seeming quite refreshed, and recovered her natural healthy countenance. She then returned to her normal state, having been in vision **two** hours. Here it will be proper to notice, that tho' her vision was for so short a space as two hours, she verily seemed to herself to have fasted *42 days*! This suggested to my mind the explanation of the fast of Moses and of Jesus, and led to an understanding of this, otherwise incredible account of of the scene of temptation related of Jesus. It remains to be observed here, that this statement is equally applicable to the parallel account of the same visionary scene as related by Luke. The peculiarities of this latter account we shall proceed to notice by way of a short paraphrase and intermediate notes.

8 1 Luke 4:2. "Jesus was *led by the Spirit*" into a visionary state, in which he was visionarily "*tempted* by *an impostor forty days*". This visionary agent and scene was supernaturally presented to the mind of Jesus to instruct him in the proper use of his ~~natural~~ miraculous powers, and perhaps for other purposes. He was tempted to make a great display of

himself, and the miraculous power committed to him, by getting onto a pinnacle of the temple and casting himself down in sight of the multitude, but was taught not to tempt God by exerting his miraculous power for his own aggrandizement. And when tempted to turn stones into bread to satiate his own hunger, he was instructed that he must not exert his miraculous power for his own personal advantage, but solely in subservancy to the great design of his mission and ministry. "And the devil, diabolos or impostor said to him," that is, his own selfish principle suggested to him, "to make those stones become bread". "And the impostor brought him secondarily or in vision, to a high mountain, and showed him all the kingdoms of the world and the glory of them, in a moment of time".

Which only means that his aspiring ambitious nature led him to take a momentary glance of the highest honors and glories of the world, and suggested to him, that by pandering to the selfish principle by his miraculous, powers, he might obtain universal dominion and glory. But his high moral sense of rectitude determined him to resolve that it was his sole duty to honor worship and glorify God, by those powers which God had given him, and not to seek his own glory. "And the impostor brought him [visionarily] and set him

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on a pinacle of the temple". &c — As it was a physical impossibility for the devil to show Jesus litterally "all the kingdoms of the earth "in a moment of time", or from any one point of view, if there is any veracity or reality in this statement at all, it must be that he contemplated them mentally or in a visionary way only. And if this was the case with the "seeing" the hearing of the conversation of the impostor, must have been equally a supernatural hearing. Thus St John heard supernaturally, as well as saw, when in his visionary state; he heard the second symbolic beast, which had no real existence, "speak as a dragon". — Luke 4:13 "And the impostor having [illegible] all his temptations, departed from him [Jesus]" That is, his vision ended.

Mark is very short in his account of this scene, stating all he has to say in a little over six lines. See Ch 1:12, 13. He agrees with Matt. & Luke in making it a visionary scene. "And immediately the Spirit sendeth him forth into wilderness". The common version unhappily renders, "The Spirit driveth him into the wilderness." It is the same Greek word which in Matt. 9:38 is used by Jesus when he exhorts his disciples to pray the Lord of the harvest to εκβαλη "send forth" labourers &c. & is so rendered else where frequently. Mark adds one item which the others have not, to wit, "he was with the wild beasts," and which still favors the hypothesis of a visionary state. Daniel the Prophet and John the Revelator, are the two greatest visionists in scripture, and they both fill their visionary scenes with many "beasts" tame and wild.

As for the Evangelist John, he does not mention this visionary scene of Jesus; nor, in fact does he but rarely mention the impostor or diabolus in any way, and never as an object of reality or belief as will be shown in its place. And it may be as well to mention here as elsewhere a curious but not often noticed fact, that this Evangelist never deigns to mention the great miracles so much & so frequently lauded by the others, of "casting out devils"! Why is this? I will give my opinion, and leave others to present another, and a better if they can. It is granted by all historians that John long out lived the other evangelists and apostolic writers; and that his Gospel was written at a much later date than theirs. They wrote under the belief common to the jews of their time, that diseases generally were caused by the possession of demons, especially those under the forms of insanity and epilepsy. Therefore when Jesus healed such diseases, they recorded that he cast out the demons, the supposed cause of them. But John having outlived that

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superstition, and become more enlightened & better informed, never mentions the casting out of demons as a miracle of Jesus.

Matt. 13:39. "The enemy that sowed them is the devil". [diabolas, an *impostor*]. As all the expositers which I have read on this parable of Jesus, whether Believers or others, have, as appears to me, failed to understand its meaning, I beg the liberty to vary a little from my main design in this treatise to state what I believe to be its true exegesis. In doing this I shall also subserve my main purpose and lead to a more satisfactory explanation of what our Saviour meant by *diabolas* or the impostor than I otherwise could do.

It will be argued by the believers in a real personal Devil, that in this passage, we cannot make out the devil or impostor to be a hypothetical or symbolic agent, because he is named by our saviour as the *real* being, answering to the hypothetical one, called the *enemy* in the parable; and this argument must have its due weight, and be fairly considered. I will now notice the explanation which Jesus gives of this parable.

"He that soweth the good seed is the *Son of man*; the field is the world; *The good seed* are the *children* of the *kingdom*; but the tares are the *children* of the wicked one" the enemy that sowed them is the *devil*; the harvest is the end of the world, and the reapers are the angels."

It will be seen that the *good seed* which the Son of Man sowed, were not his mere *word* or *doctrine*, but his true and genuine *disciples* — *"the children of the kingdom"*. This "*good seed*" — these "children of the kingdom", had been produced by the direct teaching and example of Jesus, and sent forth into the great field or world bringing forth fruit unto God. And tho' none had been sown or sent forth but those who were faithful and true genuine Christian teachers, yet in process of time, there were found mixed with them, professed teachers of the gospel of quite another stamp — "children *of the wicked one*". Gr. οι υιοι του πονηρου simply "*sons of evil*", the word "*one*" being an interpolation. This is a Hebraism, and only means "*wicked men*". The sower, or sender forth of these was the *diabolos* — the *impostor*, that is, *the selfish disposition* which would lead men to be impostors, and ~~to~~ make a "gain of godliness." The great principle of *disinterested* ~~ness~~ *benevolence*, identified with the "*Son of man*", because he first taught and fully practised it, ~~which has~~ sown

Part 1 or sent forth the true apostles—"sons of the kingdom", acting under the maxim, "freely ye have received, freely give";. It was this divine unselfish principle in the hearts of the apostles— their own unquenchable love for the human race inspired from above— not the person, ~~of Jesus~~ but the principles of Jesus— the indwelling "Son of man"– which sent them forth to labor & toil "taking nothing". It was this that led them to brave all manner of privations, sufferings, and death itself in order to benefit & save the human race. Nothing is more common than for Jesus thus to identify himself with his gospel, and his gospel with himself. An instance or two for illustration must suffice. "He that rejecteth you rejecteth me, and he that receiveth you receiveth me". Every Believer must know that Jesus did not mean his own person or the persons of the apostles. Men might receive their persons and treat them with politeness and hospitality, and at the same time reject both them and Jesus, by rejecting their testimony— their gospel— their kind benevolent feelings for their salvation. The rejecting this benevolent spirit and saving power of the gospel, was rejecting the "Son of Man". And it was this same Son of Man— this same soul-loving principle and saving power, possessed by and dwelling in the hearts of these true "sons of the Kingdom" that sowed or sent them forth into the great field of the world. While on the other hand, it was the very old impostor the selfish, self-loving, selfseeking impostor or principle, which sent forth these "sons of wickedness", these wicked deceivers, who as Jude complaines even in the apostles days; "ran in the way of Balaam for reward"; and of whom Paul speaks as "perverse and corrupt men, who make gain of Godliness."

9 In answer then to the rebutting argument, at the beginning of our disquisition on this passage, we will observe, that we do not here consider the "impostor" a hypothetical or symbolic agent, but as a real existing principle personified. And just so we consider the Gospel principle personified when it is spoken of as Christ, or Jesus or the "Son of Man". Thus also is the law of Moses personified when it is called Moses; as it is said, "Moses is preached every sabath day," meaning that Moses law was preached and read. Acts 15:21. "For Moses from ancient times hath in every city those who preach him, being read in the synagogues every sabath day." Thus as the ~~old~~ law of Moses is personified and called Moses, so is the Gospel of Christ

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[illegible] personified and called Christ or the "Son of Man".

We cannot admit therefore that Jesus would in such an abrupt and indirect manner, intend to teach the existence of such a being as our modern antichristian devil is supposed to be; when he only personified the selfish principle under the epithet of *diabolos* or impostor. This is all he has done in the passage we have been considering.

In ascertaining the deep meaning of any of the teachings of Jesus in his parables or explanations, we must seek to discover and grasp the scope and design of the moral lessons which he intended to communicate. In this parable and its explanation, he evidently intended, first to illustrate the genuine character of the true "*sons of the Kingdom*"; who alone could teach, minister exemplify & propagate his Gospel effectually. 2nd He clearly intended to foretell and warn his disciples that false teachers would arise and mingle with them, and at the same time designed to so characterize and describe them, that they might be in some measure distinguished from the true and genuine. 3rd. He clearly intended to teach his true disciples a lesson of Moderation and forbearance — to refrain from any violent measure or persecution, to get rid of or root out those "tares" — These impostors. He also evidently designed to teach, that; notwithstanding the great difference in the two characters, yet men would not always be able to discriminate; and would be liable "to root out the good wheat with the tares". Hence the prudent counsel, "Let both grow together till the harvest" Leave this to be effected by the "Son of Man" – the gradual increase and working of the Gospel principle, which will ultimately make the separation at the end of this age.

4th. He seemed clearly to teach that at the end of the age there should be a work which would separate the false from the true, and that there should be a true & pure church, all which we, as believers, think has come to pass. Among all these great & sublime truths which he evidently designed to teach there seems no room for the devil, and his introduction would be abrupt and evidently out of place, only serving to divert the mind from those important truths.

1 Matt. 25:41 "Depart into everlasting fire prepared for the devil and his angels." Gr. διαβολος, "the impostor & his emissaries". The only question necessary, to ask an enlightened believer in regard to this passage is, whether the fire here spoken of is to be understood as litteral fire. This he will say must be figuratively understood. And I add, so then must the

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"impostor", and all the rest. If there was no litteral fire prepared, neither was there any litteral or personal devil and his angels to be cast into it. It must be noticed that the characters which are here sentenced by the judge are really those of impostors, trying to impose themselves on the judge as true christians, which they are not. How appropriate then to send them to the hell of the "impostor" "the everlasting lot and fate of the hypocrite, the impostor and the fire accursed"? The language is highly figurative, and as the fire is admitted to be figurative, so also is the personified impostor, his emissaries, the judge, and the culprits at the bar.

Luke 8:12 "Then cometh the devil (Gr. διαβολος) and taketh away the word". It might seem sufficient here to ask; How can a litteral devil do this? Does the statement, as a litteral fact conform to the experience of mankind? It must be observed that there are three sorts of ground on which the seed is sown, representing three classes of men to whom the word is dispensed, in all which it proved fruitless. In one of these classes, "the stony ground hearers", levity and versatility of character, prevented the fruitfulness of the word, in another the love of wealth and pleasure effected it, and in both these cases, the abortion of the word was as complete as in the third, in which an *impostor* robbed them. As then this unfruitfulness was as effectually produced by some well known *dispositions of mind* in the hearers, why should there needs be a *devil* to do it in a third case? Does not consistency itself teach us that the *diabolos* in this case, was the personification of a character of the *same class* with the others, and quite as bad, to wit, a false, treacherous or slanderous *disposition*, as the word implies? Does not this well represent the character of "those on the *way side*", who instead of traveling in the way themselves stand by the way side watching the steps of others for evil to malign and slander them? This diabolical disposition will most effectually take away the word, turning their attention wholly from themselves & their own evils to those of others. In this view of the subject there is a weighty moral taught worthy of Jesus, which can be turned to practical benefit; but on the supposition that a literal personal devil was intended, who should come and take away the word, what can such teaching avail? Who can hinder the unseen monster from doing his work? O I will not charge him who was the "wisdom of God", with such superstitious, vapid, useless

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teaching. It only remains to be added that the fourth class of hearers who were fruitful receivers of the word, were so because of their inward disposition of mind, and not because of the absence of the devil. They received the word in "good and honest hearts". This ought to satisfy us all that the true ground and cause of receiving or not receiving the word fruitfully is from the inward states and dispositions of the hearers, and not because an invisible personal devil lets some have it, and snatches it away from others.

John 6:70. "Have I not chosen you twelve, and one of you is a devil". (Gr. διαβολος) an impostor or traitor. Here it is so evident, that none will dispute, that Jesus called Judas a diabolos, because he had the disposition of mind which that word designates; he was a traitor. This makes it plain that Jesus did not use the term diabolos as a proper noun, the name of some distinct invisible being, such as we mean by the Devil, but applied it to diabolical disposition of mind, where ever it might be found or described.

John 8:14. "Ye are of your father the devil" (Gr. διαβολος) the impostor. This is the evil selfish nature of man, under the influence of which they rejected Jesus the Messiah, and cavilled with his testimony of self-denial. His calling this corrupt nature and disposition their father or them his children, no more argues the diabolos to be a real being, than calling men children of folly, proves folly to be a real being. The mode of expression is a Hebraism. Jesus spake in Hebrew, or at least in Syro-hebraic language and used many similar hebraisms, such as son of peace, son of perdition, sons of thunder, sons of the bride chamber, children of wickedness. As we do not think of making real persons of peace, perdition, thunder or wickedness why should we any more imagine a real person to be meant when we read of the impostor, or of treachery? A son of peace is one of a peaceful disposition, and the sons of diabolos, or of the impostor, or slanderer, are those who are given to slander or treachery. "The children of the bride chamber" is simply a hebraism for a wedding party! and so of the rest.

10 Jno. 13:2. "The devil having now put it into the heart of Judas to betray him". (Gr. διαβολος) The impostor — the traitor, that is his own treacherous nature or disposition. q.d. Being instigated by his avarice or malice

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or both. How common is it for mothers to say; "The child is *possessed* — the child is *bewitched*"? Do we understand them to mean that the child is really taken possession of by a *demon*? Or that it is really under the influence of *witch craft*.? We have no difficulty in understanding that the child is very *disobedient*, *cross*, *selfwilled* or *mischievous*, or the like; and never think of a litteral possession. Why can we not understand scripture language of the same kind as well? We do, in some cases; why not in others? When Paul asks the Gallations, "Who hath *bewitched* you," Do we immediately infer that he not only believed in witches and witchcraft, but really intended to teach it as a doctrine of divine revelation? By no means; and why? Because we dont believe in witches and witchcraft ourselves, and cannot charge so great an absurdity on the enlightened apostle. Yet, it is not but an age or two since witches and witchcraft were fully and generally believed in, and this scripture, as well as others was quoted to prove it. The belief of a personal devil is destined to share the same fate with that of witchcraft. It is already rapidly vanishing as men become more enlightened and freed from superstition & the shackles of tradition, and in a few ages it will be completely exploded, as that of witchcraft already is. Then not one passage of scripture will be found to support it, as there is not now when viewed with common sense.

Acts 10:38. "Jesus of Nazareth, healing all who are oppressed of the devil" (Gr. του διαβολου) — healing all who were oppressed of the adversary or enemy, that is, disease or sickness. Those in that age who were superstitious enough to believe in the existence of a Beelzebub, a satan or Diabolos — a great human ghost, who presided over other demons or human ghosts, believed also that this old fellow and his subordinates inflicted all bodily diseases and infirmities. Hence the healing of diseases, was said to be healing those who were "oppressed by the devil." or diabolos as we see in the case before us. We have something similar, Luke 13:16. "This woman whom Satan [the adversary] hath bound lo! these 18 years." At v. 11, this woman is said to have had "a spirit of infirmity"; meaning simply a lingering disease. Who cannot see that the language of Jesus was here, as was his custom, used according to the opinions of the age, and not accordin to scientific truth? Thus, the sun is spoken of as revolvin round the earth, and the starry heavens is called the

Part 1 "*firm*ament" and is supposed to be a *solid* hemisphere, subtending the earth with stars set in it. When Jesus healed the woman, he said, "Thou art loosed from thine *infirmity*", not from diabolos or Satan, and this was his real sentiment but when his captious and caviling enemies tried to criminate him for this humane act, he confuted their cavils on their own principles, without intending to sanction their superstition. q.d. "You know this woman is a daughter of Abraham, and you believe she has been bound in this infirmity 18 years by Satan; how then can you condemn me for destroying this malignant work of the devil, and releasing this suffering daughter of Abraham, even on the sabath day? I will only add on this subject here the opinion of the learned on this passage (Acts 10:38) "The *devil*, who was *supposed* to inflict diseases and bodily infirmities" (see Luke 13:16) "All the diseased whom our Lord healed are said to have been oppressed by the devil". Dr Campbell. 1. 191" Bishop Newcome. On Luke 13:16. "Σατανας satan is the personification of the principle of opposition – diseases are attributed to satan ++ because they are destructive to health ease and enjoyment. *Kneeland*

Thus they are *satans* or *adversaries* to human comfort.

Acts 13:10. "Thou child of the devil"; (Gr. υιε διαβολου) Thou son of an impostor! q.d. Thou wicked wretch! Paul was a Hebrew, and he always used hebraisms. Thou son of Belial only means Thou wicked man &c, and this is all that can be meant by the phrase "thou child of an impostor." This language was directed to Elymus, the sorcerer who was truly an impostor, pretending to magic, and seeking by his impositions to turn the deputy Sergius from the faith. We can no more argue that Paul by this expression believed in a personal devil, than that he believed in witchcraft, because he exclaimed to the Gallations, who hath bewitched you."

Eph. 4:26. "Be ye angry and sin not. Let not the sun go down upon your wrath: neither give place to the devil." Wakefield's translation reads thus: "Tho ye be angry, yet do not sin: let not the sun go down upon your wrath; and give no advantage to the impostor". q.d. "Let not your bad passions, or evil dispositions get the advantage of you". How much nobler and more rational is this teaching, than to set his converts to warring against, an invisible untangible imaginary devil?

Eph. 6:11. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil". — wil, Part 1 of the *impostor*, (Gr. του διαβολου) Here under the term of *diabolos*, seems to be a personification of the opposing and bad influences of the manners, customs, idolatry and wickedness of the *heathen world*, which the christians of that age had to oppose and overcome. Hence Paul adds: We wrestle not against *flesh and blood* [our fellow mortals] but against principalities [*ruling principles*] against powers [exerted to extinguish truth and persecute those who live it, and to uphold idolatry and wickedness] against the rulers of this dark age, against wicked spirits. [persons having wicked spirits] in high places. These were the things christians had to deal with in that day, and not some invisible evil powers which they could neither see ″ nor overcome.

″ I Tim 3:6. "Lest being lifted up with pride, he fall into the condemnation of the *devil*" an impostor or traitor — lest he fall away and become a *reprobate* or traitor as Judas who is distinctly called a *diabolos*. V. 7 "Snare of the devil" the same that Judas the diabolos fell into.

II Tim. 2. 26. "That they may recover themselves out of the snare of the devil." snare of the *impostor*.

Paul is here instructing Timothy how to comport himself toward the heathens, to whom he should preach or offer the Gospel; and these heathens are represented as being in captivity to the impostor; that is, to the bad influences of heathenism, as well as to their own evil dispositions and habits – That those who have been in captivity to such evil influences, may recover themselves from the "snares" of Vice. And indeed, why should we not conceive of vice as a real being, who sets snares & toils to catch men, as well as to suppose that diabolous is such because it is represented as doing the same thing. We talk of Vice as a "monster", we speak of her as a person, a female who sets snares for men and takes them in her toils. We personify Sin and speak of him as a hard master, and as having servants; but do we in either case expect to be charged with believing these to be real beings? Why then will we not suffer the sacred penmen to use language in the common method of judicious thinkers & writers.

Heb. 2:14 "Destroy him that hath the power of death, that is "the devil". (Gr. καταργηση τον κρατος) destroy that which hath the power of death, or that which hath the power to kill, the diabolos, the impostor, the

Part 1 sum of wickedness. That which has the power to kill the work of the spirit, is the sinful nature — "The carnal mind" — Lust — that's the devil!. "Lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death." This Lust, this "carnal mind" is the very devil that must be "destroyed", in order to free souls from "bondage". Every enlightened Believer knows this. The word diabolos in the passage we are considering cannot mean The Devil, whether considered as a Self-existent Eternal Being, as some hold, or a great created fallen Angel. Such a being as the former can no more be "destroyed" than God Himself; and the latter must also be incapable of destruction, being an immortal spirit. But the thing signified by diabolos, can be and is to be "destroyed" by the working of the Gospel; and therefore that thing cannot be "The Devil" so far as this term designates a personal being.

James 4:7. "Resist the devil and he will flee from you." (Gr. διαβολος) — resist the impostor — the deceitful (I Pet. 5:8) beguiling carnal nature. "Be sober, be watchful because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." This diabolos impostor, whatever it may have been that Peter meant, could not have been such a being as *the devil* is imagined to be—an invisible spirit; for Peter exhorts them to "*watch*" and *keep sober*." No watching or vigilence can detect the approach of an invisible object. This impostor was not only some thing visible, but *audible*; he "walked about like a *roaring* lion", he could be heard as well as seen. But whoever heard the *devil roar*? Peter exhorts his disciples to resist this roaring impostor, steadfastly "*in the faith*". It appears to be something which opposes their christian faith & principles. What resistence could they offer to an invisible untangible devil? Is it not more probable that in this instance the *impostor*, which he also calls *antidicas*, an adversary—*opposer*, he alludes to the *opposing* persecuting spirit of their heathen neighbors, whom it would not have been prudent to point out more plainly?

I John 3:8. "Whoso committeth sin is of the devil, for the devil hath sinned from the beginning". Who or what is this devil or impostor, which "sinned from the *beginning*"? See the answer in the 4th Ed. of our Testimony p. 19, where it is said, that when Adam first violated the law of God, "*a sinful nature* entered into the world".

Part 1 In the next verse this sinful nature is called "that wicked" and "the man of sin". In v. 12 it is thus stated: "Here then even in the fall of man from his first rectitude was the rise of the man of sin, that son of perdition, yea when a sinful nature first entered into man, there was the beginning of the man of sin." As then "the man of sin", "that wicked", is identical with "man's sinful nature", we see that this sinful nature of man — man's sinful disposition — is the very thing which sinned from the beginning, and therefore is the very identical diabolos or opposer which the apostle here points out and describes. Again, as this sinful nature had a "beginning", as is plainly stated by the Testimony, and that beginning was at the very time of man's fall from his first rectitude, we see that the diabolus or sinful nature, which "sinned from the beginning", could not be older than man's fallen nature, and therefore could not have been an eternal self-existent Devil; nor could it have been the common christian devil or high rebellious arch angel; for he is supposed to have sinned and fallen myriads of ages before "the fall of man." The dates disagree, and nothing is therefore left but to content ourselves with having Johns diabolos or devil to be "man's sinful nature".

12 1 Jude 9. "Yet Michael the archangel when contending with the *devil*, he disputed about the body of Moses". This passage, appears at first reading more decisively to make the diabolos a real being than any other in the N. Testament; for altho this diabolos has no name given him, as the archangel Michael has, yet they are both equally represented as *persons* contending with each other about a third object: hence the *diabolos* seems as really a person as the *archangel*. But before we can ascribe to Jude a real belief in the existence of *either* of these characters as persons, we must see that he asserts such belief and really intends to teach it. Or whether he merely quoted some apochriphal account of these *hypothetical* beings, to teach and enforce some important moral lesson; or to commend some desirable virtue. It is highly probable that Jude quotes from some apochriphal book that was then extant and generally known, as he does also v. 14 & 15 about Enoch's prophecy; none of which is found in our bible. He did not intend to present the statement as a fact, but to teach from it, as a fiction or fable, a lesson of prudence or Christian forbearance. As if he should say: "If so great, holy and powerful a being as the archangel Michael is supposed

Part 1 to be, dare not bring a railing accusation against his wicked adversary, but prudently said "the Lord rebuke thee", thus leaving the decision of the matter with the Lord, how exceeding careful and modest should such shortsighted beings as we are be about judging ~~xxx~~ condemning or bring railing accusations even agains such impostors & reprobates as those I am describing to you. Leave them in the hands of the Lord, and judge not that ye be not judged". This view of the matter is strengthened by his quotation from Enoch's prophecy. "Behold the Lord cometh, + + to execute judgement". He will attend to this matter. Again v. 20: "But ye, beloved building up yourselves in your most holy faith, praying in the holy spirit, keep yourselves in the love of God. + + and have compassion" even on [these filthy dreamers which I have described v. 8c] "save them, pull them out of the fire". Viewing the matter in this light, we discover a high and holy lesson of moral excellence, worthy of divine inspiration. But of what account is it to be informed that there are two invisible spirits or beings, one an archangel, the other a diabolus — that they once met and had a quarrel over the carcase of Moses without any special result! How edifying! The introduction of hypothetical or fictitious characters, to exemplify important truths is by no means uncommon in scripture.

When Jesus said, "A sower went out to sow and as he sowed &c.", he did not intend to teach and assert that this "sower" was some real person, who had actually sowed seed along the road side, on barren rocks and among thorns. And so with the parable of the prodigal son; Jesus begins by saying, "A certain man had two sons" &c. Who is simpleton enough to believe that he intended to teach that these three hypothetical men, with all the other men and things mentioned in the parable were litteral entities? These were all suppositious characters brought forth to teach one of the finest and most touching moral lesson that ever fell from the lips of man. We are to take the same view of the importunate widow and unjust judge; the man that fell among thieves, the priest, the levite and the good Samaritan — all hypothetical persons, the same as the archangel & diabolos in Jude.

Rev. 2:10 "Behold the devil shall cast some of you into prison". The impostor or accuser is about to cast some of you into prison" &c. This is so plain a case of personifying the accusing, persecuting spirit and disposition,

Part 1

of men that no well informed person can pretend to say that an invisible personal devil was meant; This text therefore is a proof that in scripture language the evil dispositions of men are personified under the names & characteristic terms of diabolos, satan and &c. If it should be argued that the word diabolos does here designate a a personal being who is called the devil, because it is this very being who instigates men to persecute and imprison the righteous, and therefore he is said to do it. I answer that this is beging the whole question. The very point in dispute is whether scripture recognizes and teaches the real existence of such a being. To beg the premise that scripture does inculcate the real existence of the devil in order to show that scripture does teach it is bad logic. We have not yet found the least proof in scripture of such an existence, nor is there any facts in the history of the human race that the diabolos or diabolical disposition which persecutes and imprisons the righteous ever had any existence or action in any being in the universe except in bad men. Who ever saw the Devil, an invisible being, seize a good man and put him in jail? When then it is evident, that the diabolos – the adversary – the wicke shall cast some of you into prison, and we see it fulfilled by wicked men, why should we hesitate to believe that this is exactly what was meant by the prophet? Let us then not doubt, that *diabolos* — means "*sinful nature*" which "sinned from the beginning" — that was a murderer and *killed* "righteous Abel," is one and the same thing, and must be held *accountable* for all the righteous blood shed from the beginning to the present day. It must be charged, not to *the Devil*, but to "*this Generation*" — the "*carnal nature*" of man.

13 1 Rev. 12:9. "For the great dragon was cast out, that old *serpent* called *the devil*, and *Satan* which deceiveth the whole world." — It is so evident here that the hypothetical being called *devil*, *dragon* and *Satan*, is a mere symbolical representation of some politico-ecclesiastical power or agent, such as the persecuting power of Rome, both pagan & papal, or something of the kind, that it is hardly necessary to state that it can have no allusion to a literal personal being such as *the devil* is conceived to be.

It is well to observe, that whatever this dragon was intended to symbolize, it was called the *diabolos* & "*Satan*" These two being thus identified to be the same as the "*dragon*"

Part 1 we must see that these names do not designate such a being as in our times and language is called "*the devil*". This same "*dragon*, *diabolos*, *old serpent* or *satan*", is said in v. 3rd to have "*seven heads & ten horns*", which does not agree with any picture of the *devil* ancient or modern. These "*seven heads*" are explained by the angel to be "*seven mountains*, on which the woman sitteth;" and has been supposed to designate the city of Rome which is said to be built on seven hills. The "*ten horns*" of this dragon are also explained by the angel to be "*ten kings*". What ever things or events that symbolic beast, diabolos, dragon, satan or serpent was designed to designate, we are certain from the angel's explanation it must relate to some *mundane* and trancient political or eclesiastical revolutions & changes, and the *mere human* actors in them; and not to any personal invisible devil, whether *created* or *eternal*. At the very commencement of this revelation to John, the design of it was declared to be, not to show him things that had *previously* existed, or that had *ever* existed, but, to "*show him things which must shortly come to pass*. It must be sheer absurdity therefore to suppose that the symbolic agents, used to represent those *coming events*, were real entities that existed in nature. As not one of the actors in that future drama, which was symbolically represented to John had then come into existence, it must be evident that the symbols by which those future events were presented to his mind were perfectly *visionary* and had no real existence. The real actors and events could only come into existence, in the future order of times, as intended by *Him* who has reserved the times and seasons in his own power.

In commenting on Rev. 4:3, where it is written; "A throne was set in heaven and one sat thereon". Dr. Doddridge observes; "We are not to imagine that the *person sitting on the throne*, or *the Lamb*, or the *24 Elders*, or the four *animals* were *real beings* existing in nature. I think it probable that all which passed was in the imagination of St John." This observation is very just and important, if by "*imagination*" it is understood that the symbols were really apparent to his internal or visionary sight. The whole scenery of this vision passed before the mental vision of John, and we can no more argue the real external existence of such a being as *the devil* is conceived to be from this vision than we can infer the real existence of a *lamb with seven* eyes, or a dragon with seven heads. All these visionary

Part 1 characters are alike symbolic of the means by which events are brought to pass under the direction of Divine Providence.

Archbishop Newcome was of the opinion that, "All this is a visionary scene presented to the mind of John."

Rev. 12:9. "For the great *dragon* was cast out, that old *serpent* called the *devil* and *satan*. — And the devil that deceived them was cast into the lake of fire".

Here is the same symbolic beast which we have just been noticing, called serpent, diabolos & satan, and I cannot do better than to transcribe a note on the text, v. 9th., by the enlightened and pious Abner Kneeland. "The persons, says he, who are here said to be tormented to ages of ages, are not real but figurative and symbolic persons, the *impostor*, the *beast* and the *false prophet*. The place therefore, the kind and the duration of the torment must also be figurative. The meaning seems to be, that all the *corruptions* of the *christian religion*, as well as all *heathen idolatry* and the *spirit of persecution* shall be totally and forever exterminated, And pure & undefiled christianity in its spirit and in its power shall every where prevail, and produce universal peace and harmony and happiness. This is the true advent of Christ, and to promise of his speedy appearance for these glorious purposes, what benevolent heart can refuse to adopt the response of the prophet, "Amen, come Lord Jesus."

I will here add, that those three symbolic beings, the *diabolos*, the *beast* and *false prophet*, seem to represent — First, the *Beast*, *idolatry* or *heathen Rome*. second, the false prophet, *false or corrupt christianity*; and 3rd. *diabolos*, the *spirit of persecution*, common to both the former. These, as Kneeland well observes shall finally be totally and forever exterminated by the advent of Christ.

There is still another view to be taken of the text we have been considering. It is said that "an angel came down from heaven having the key of the *bottomless pit*, and a great chain in his hand and he laid hold on the dragon, that *old serpent* which is the *devil* and *satan*, and bound him, and cast him into the bottomless pit, and shut him in". What better construction can we put on this, than, that through divine Providence the persecuting spirit and power should be bound and finally exterminated? Can any one be so silly as to believe that this passage is intended to inform us, that at some time, a real personal

Part 1 being, such as we conceive an angel to be, should decend through the air from some remote part of space, with a material chain in his hand, and litterally "lay hold" of the devil, another real personal being, such as we conceive the devil to be, and take a real scuffle with him. — That he finally succeeded in getting him hand-cuffed, chained up and then cast him into a litteral bottomless pit! and shut and fastened the trap-door! If this whole story is not thus litterly understood & believed, then none of it is so, and must be considered a mere symbolic representation of some coming event such as we have mentioned above. It neither designates a real angel nore a real personal devil, no more than it does a real material "chain" or a litteral "bottomless pitt".

Again: There is a serious difficulty to be met by those who will have diabolos here mentioned, to be not only a real being, but an Eternal self-existent independent being. ~~such as we conceive~~ This involves the absurd position that a created dependent being, such as we conceive an angel to be, can lay hold of and over power an Eternal uncreated being. This is just as absurd as to say that an angel can dethrone God! and over power a being infinitely greater than himself! And this great feat the angel is supposed to perform himself alone without a posse comitatus! This angel must be a brave fellow, and if he or his like had decended some years ago on Kansas territory and found there a vile Slavocrat the whole power and genius of slavery concentrated into some circumscribed bodily form, like the great red dragon, and chained him up and tucked him away into some "Calcutta black hole", Kansas would then have commenced her millennium, and slavery would have become universally extinct. But alas! The visits of such angels are "few and far between".

I have now gone through and noticed every text where, in our vulgar translation, the word devil is given to represent the Greek word diabolos, and it seems superfluous to notice specially [illegible] the passages where the Heb. word satan occurs; as the more important of them have been incidently noticed as we passed along. I shall therefore only add a few thoughts, by way of

14

Conclusion

The ancient Israelites had no devil, no great

corrected this far.

Part 1

antagonistic being to oppose God and work evil. If they had a satan, he was "an angel of the Lord", as in Num. 22:22; or a good man, such as David, I Sam. 29:4, or an officer of the Lords government as in Job. Their God _ Jehovah was the sole arbiter of the universe. If Pharaoh was hardened, "the Lord hardened his heart." If Saul had a bad spirit, or fits of insanity, they had no demons to charge it to; it was "an evil spirit from the Lord sent came upon Saul". If a lying spirit was found in Ahab's prophets, that evil spirit had been sent directly by the Lord. This was the simple theology of Moses and all the prophets down to Malachi, the last of them.

The same was taught by Jesus. "Not one sparrow shall fall on the ground without your Father". "Thou", said he to Pilate, "couldst have no power except it were given thee from above" _ from God _ not from the devil. His apostles taught the same doctrine. If Judas, instigated by his own wicked disposition, betrayed Jesus and the jews by their own wicked hands slew him, yet it was "by the determinate counsel and foreknowledge of God that he was delivered up." No wick being except wicked men, had any hand in the matter, and they could go no further

P. Job said not his afflictions to the devil but to God, saying to his wife; "Shall we receive good at the hand of God & shall we not receive evil?"

than God permitted.

I will further observe here, that the object of this First Part was mainly to disprove the existence of a personal Devil, conceived of as a high created & intelligent Being who had rebelled against his Creator and fallen. This is the common and almost universal conception of "the Devil" and Satan &c throughout so called Christendom – whether Catholics or Protestants. There are, however, a few minds, some of whom are of a high order of intellect, who still grovel in the dark ages of the past, and are mystified with the exploded philosophy of Zoroaster & the Gnostics. Who not only believe in a created personal Devil or great fallen angel, but hold the notion of an eternal independent self-existent Evil Being. This notion, which I have already mentioned incidentally, I propose to treat of specially in the 2nd. Part. But, as belonging more particularly to this First Part I will add here a few extracts from modern writers and speakers, to show that even the belief in the common personal Devil is fast vanishing away.

A reporter of Ralph W. Emerson's Lectures, says:

He spoke of the familiarity of men with the devil, and the different relations he held now, from former [illegible].

Part 1 "Burns went so far as to take him into his confidence and express a hope of his conversion. But whatever be the conception in philosophy, he is absolute *negation*. When you say, "The devil a monk is he", you mean he is no monk at all. And when you say, "The devil you did" you mean to say "*you did not*." Banner of light Apr. '59.

The following is from a lecture delivered by Tho's G. Forster "The doctrine of the impersonation of evil, of a *personal* devil has ever strengthened intolerance. Theologians have labored as hard to establish the *unity* of the devil, as they have the *trinity* of God"— The speaker quoted chapter and verse from the bible, in which so many believe the doctrine of a *fallen angel* is taught, and clearly proved that no where in the *original renderings* was mention made of a fallen angel who had warred against heaven and been precipitated from thence. In the allegory of the garden of Eden and the temptation of Eve, no mention is made of this personal devil. Where the word *Satan* appears, it is meant for a *human adversary*. In the book of Job, Satan, in answer to the question of God, replies that he comes "from going to and fro in the earth, and walking up and down in it."

No where is there mention made of the devil by Job. and When afflicted he attributed all his sufferings to God, and reproved his wife, who bade him curse God and die, saying to her, "Shall we receive good at the hand of God, and shall we not receive evil"? Thus clearly attributing all to God's power."

The lecturer said, it was during the Babylonian captivity that the Jews admitted to their belief the doctrine of the personal devil, which was the belief of the nation they dwelt among, who accepted Ormuzd, the Good God, and Ahrimanes, the spirit of Evil, and from that time the doctrine of the devil pursued its onward and deleterious course. While creed shackles have bound the race, the repugnant doctrine of the devil, has steeped souls in fear and slavery!" — (Banner of Light Apr/59)

Note. The close similarity of ideas, and in some instances almost verbatim expressions in the above extracts to some which I have made in the foregoing pages, would lead one to think that the lecturer had read and adopted both the ideas and language of the writer, witness the phrase "common adversary" &c p. 6, 7 &c also p. 22, 23. This is not altogether improbable, since the whole contents of

Part 1 of these pages were published some eight years before those lectures were delivered. by Forster. (Apr./59)

The following extract will show the progress of light on this subject among Believers in the West. To illustrate this I will here quote a few lines from an Eastern Hymn inserted in a Hymn Book, Edited and Printed by Richard Mc Nemar, alias Elder Eleazer in 1833, to which he appended the subsequent explanatory note at the end of the Hymn.

What baleful spirit, what malignant cause
Led man to violate his Maker's laws?

+ + + + + + + + + + +

By Satan tempted, man at first became
A slave to lust an heir of sin and shame

"Note: ☞ The following extract from Shuckford's History of the World will show in what light the fall of man has been viewed by sensible men of past ages.

"Expositors of scripture" (says Dr Shuckford) "are divided into two classes, the litteral and Allegorical. The allegorical interpreters say that the serpent is the [illegible] symbol of lust & sensual pleasure – that Adam & Eve's being tempted by the serpent, means that they were drawn away and enticed by *their own lusts and appetites*: That the fact in truth was, that they were originally formed for a state of happiness & perfection, which they forfeited and lost by following their lusts and passions, in opposition to the will of their Creator. Now if this be the true way of interpreting Moses, it must follow that the enmity appointed against the *serpent* means an opposition to insinuations of *sinfull appetites*, a striving against *sin* and that the event of this contest must be, that our sinful appetites and lusts will often *hurt* us, but that if we will press forward, in the end we shall capitally wound and subdue them". *Shuckfords Hist. vol. 2. p 180.* See Middletons Essay. p. 131.

I confess I feel deep mortification, after reading such rational and enlightened expositions of scripture, from the pens of men whom Believers habitually consider under the darkness of Antichrist, and then reflect that many portions of our writings on this subject are infinitely more dark than they. Our *litteral* snake inflated with a personal Devil is nothing but a heathenish, rabinical, antichristian myth, conjured up by the dark superstitious imaginations of poor ignorant

Part 1 human nature in the dark ages of mythology. It is however a great relief to discover, as we do by the above extract, that one of the most enlightened believer minds of the age, had a clear conception of the truth on this subject, and that he had the prudence, quietly to put in this note in the right place, that others among us might also be inlightened, and helped to escape the superstitious thrall of the fabulous ages. His motive in printing this note could have been no other than to correct the eroneous sentiment in the Hymn, that man was primevally tempted by a great *personal devil* called "*Satan*", by setting forth a more enlightened and rational doctrine. Instead of Moses' "*serpent*" being a representative of *satan* or *a personal devil*, it was used and intended as the symbol of the *sensual principle* in man, and only meant to teach us that the primeval pair "were tempted by their own lusts and appetites".

Part 2nd.

As we have seen the simple Theology of Moses and Jesus recognized One God as the sole Arbiter of the universe, the Creator, upholder & Governor ~~Gen~~ of all things.

The doctrine in opposition to this — a Dualism — was first broached by Zoroaster the *magian*, supposed by some to be a contemporary of Moses, while others assign him a much later period. He is said to have retired to an oriental mountain, where, like Mohamed, he doubtless concocted his system from his own fertile brain, as it bears the stamp of pure human weakness and shortsightedness. His two fold system divides the universe between *two* Eternal independent Existences or Beings, who continually oppose and thwart each other. One the *God of light*, the other the God of *darkness*. One *Good*, the other *Evil* — One a *Creator*, the other a *Destroyer*. This dualistic system of Theo-diabolism seems to have been suggested by a superficial view of the processes of physical nature, which is a continual series of *creation* and *destruction*, organization and *dissolution*, *life* and *death*. These two opposite operations, according to the superficial philosophy of Zoroaster could not be the effect of *one Cause* — the work of one Eternal

Pe cannot prove thus *& he cdult* — then his God may be *imperfect*, and be the author of Evil — make mistake
ve. Thus the necessity of an Eternal malevolent Being is destroyed & the evil of our world is accounted for without him.

Part 2

P.S. In entering into an argument on the subject of an Eternal Self-existent Independent Evil Being, the first position to be taken against it is to demand the proof of the Existence of a God of Infinite Perfections. Hold your opponent to this point, till he proves it or fails before going to another. If he cannot prove this — the evil — then his God may be imperfect, and be the author of Evil — make mistakes &c. Thus the necessity of an Eternal malevolent being is destroyed & the evil of our world accounted for without him.

unchangeable Good Being. Hence there must be two Eternal opposite Causes — two Eternal Self-Existent Independent opposite Beings. The Eternal Good Being was the author of all vegetable and animal organizations and life. The Evil Being sowed the seeds of death and dissolution in all the fair creation of the God of light. ~~Hen~~ From chargeing upon the God of Darkness (for both were considered Gods) the destruction of physical life and organization, he came also to be considered the source and cause of all the moral evils of men. All their bad passions, evil thoughts, and wicked actions, were infused, suggested or instigated by Him. The good Parsee, or Persian saint, considered himself enlisted under the banner of Ormuzd the God of Light to fight against the wiles and temptations of his great Enemy, Ahriman, the God of Darkness.

As we have already stated, the theology of Moses & Jesus taught the existence of but "One God" — An Eternal Self-existent Supreme Creator & Ruler of all other beings and things; and charge the lapsed condition, wicked dispositions & bad works of men upon the inordinate indulgence of men's own appetites. If Moses makes use of the "serpent" in describing man's fall, he represents that serpent to be "a beast which, Jehovah God had made" and makes not the least reference to a self-existent being as having any hand in the transaction. Nor does he refer to suggest the existence of such a being in any shape. The serpent was doubtless used according to oriental custom, as a symbol or emblem of man's sensual principle, by the inordinate indulgence of which, man's fall was wrought, and his evil passions & dispositions superinduced. Jesus plainly supports this doctrine, testifying that: "Out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye [envy] blasphemy, pride, foolishishness; All these evil things come from within, and defile the man." He does not say they come from without, or from some foreign source, or from any being separate or distinct from man, and there is no good reason to suppose that Jesus either believed or intended to teach any thing contrary to what he here so plainly states, to wit, that man's moral evils proceed from and out of his own heart and from no where else.

"Such then are the two great systems of the Magian Zendavesta, & of the Christian Scriptures; and as christians we are bound to hold to "the law and the prophets";

Part 2d

to the Old Testament and to the New; and to reject *heathenism*, magianism, and all mere human derived systems of *mythology* or *Theology*.

The *mixed* system of demonology & diabology which had obtained possession of the ~~[illegible]~~ Jewish mind at the beginning of the Christian era cannot be considered as magianism, but a mixture of this with heathenism, and divers rabinical traditions and fables. The heathen and rabinical elements of that compound, made their way into the Catholic church, and through that channel have been handed down and diffused throughout, so called, Christendom; while the *magian* element of an *independent eternal Evil Being*, has been universally exploded, as wholly irreconcilable with the *Infinity* & *Supremacy* of the Divine Being. Hence, tho the antichristian world still have a Satan – a Devil or Belzebub, they hold him as a creature of God, who is in a state of rebellion against his Creator. It may also be considered as a well attested fact that the Magians or Parsees themselves, who still exist as a distinct religious body in Asia, have so far modified and improved their creed, that: "They have *exalted* Ormuzd into the First and *Omnipotent Cause*, while they have degraded Ahriman into a created, inferior, but rebellious spirit." So says a modern historian. Thus they have come to believe in One Eternal Supreme Being, and a mere Satan or devil, just like the Catholic Christian world; and they think they have discovered good authority for this, in one of their sacred books, the "Sudder," written by the prophet himself!

Then is it not strange that this magian system which both Moses and ~~xxxx~~ the prophets always ignored & never admitted; which Jesus never taught; which even the light of the antichristian world has exploded, so that it has never been held by any one of the thousand sects of christendom except some of the early Gnostics; and lastly which even the Parsees themselves have outgrown and given up as untenable. I say, Is it not strange that this doctrine should now in the 19th century, be revived and assumed by a people professing the highest state of illumination of all others? Of all the wonders of this wonderous age, this is the most wonderful!

We shall now proceed to review this doctrine as set forth by one of its ablest professors, in a small treatise entitled, "Positions of Good & Evil"

Part 2

I. Position

"The principles of Good & Evil are real & substantial, not imaginary".

We object to this position that it supposes Good and Evil, which the writer considers perfect opposites, to possess so much in common, that the same condition is predicable of them both. They are both "real" – both "substantial", and not imaginary; which is impossible if they are diametrical opposites.

II Position

"They [the principles of Good and Evil] are in themselves, sensible, active and ever living powers".

There is considerable ambiguity in the word "sensible", and we are at some loss to know whether it means, "capable of being perceived by the senses" or by the "mind" – capable of mere sensation, or intelligent; but as it is not important we will pass it over. But that they are "everliving," – that they have jointly existed in the eternity of the past and must co-exist in the eternal future is very objectionable, and the "proof" altogether unsatisfactory. The statement is doubtless true so far as the "good principle" is concerned; but as the same arguments cannot be predicable of two "opposites" the proof of the "everliving" quality of the "good principle", cannot apply to the "evil principle". The first argument given in proof is: "If they are not everliving, then all things that spring from them may die and come to an end".

This associating an "*everliving*" Devil with the *Everliving God*, and reasoning of them as if under the *same* predicament is *perfectly* illogical — it is a sophism; and is the only thing that gives the argument for the "everliving" quality of the devil the least *apparent* weight. It is certainly true that if the self-Existent Good Being were not "*everliving*", or should become extinct, "*all things that spring from him would die and come to an end*". But to bring this as an argument to prove that there is a *Bad Being* who is "everliving" — who is a Primary Eternal Independent ~~existing~~ Being antagonistic — opposite in every thing to *The Everliving God*, is begging the whole question. This is the very point in dispute. If it should happen that the *evil Being*, should not be "*everliving*" and should become extinct, and all the evil things laid to his charge, or that are said to "*spring from him*" should "*die and come to an end*". would not the millennium then be ushered in? Would not the Lord's Prayer then be answered? "thy reign come, thy will be done on earth as in heaven". Would it not be the consummation of the work of the Gospel, to destroy,

Part 2

death and him that hath the power of death, that is *the Devil*."? Yea *Destroy him*; that's the word - *annihilate him*! We shall see about his boast of setting himself up beside the *Everliving God*, claiming a coeval *Eternality* and coequal & primary independence! Those dear souls who have been troubled, who are more or less in bondage for fearing the *immortality* of the "*Evil One*", may be released; He will certainly be destroyed, and his *mortality* established. He is not "*everliving*". This glorious consummation every good man can most heartily wish, pray for, and of course believe.

But who can thus devoutly pray that the "Everliving Good Being and all things that spring from him may come to an end!" *Does* not the answer of this question show, that even in point of logic we cannot place the two opposite principles or Beings in the same predicament and argue of them as if their natures were similar. This is the sophism which cheats the author all the way through. He carries his Devil (Eternal Devil) along on the credit on score of the "*Living*" attributes of the *Living God*. If God or the Good Being is to be considered as "*real*" & "*substantial*", the Evil Being must be so too. - If

If God is in himself a "*sensible*, *active* & *everliving Power*", The Devil is paralleled with him and possesses *equally* the same attributes. He also is "a sensible *active*, *everliving power*"! The argument for the *eternal existence* of these two powers, is, as we have seen, "that "if they are not *everliving*, all things that spring from them would die and come to an end". But we can see no argument in this, that *either* of them are everlasting or "*everliving*." It is much like saying: "If our trustee would die, our, financial concerns would be in a hopeless condition!" But would this prove that the trustee must therefore be "*everliving*"?! By no means. Neither does the fact that all things would come to an end if these two powers were extinguished, prove that they are "*everliving*". It is no argument for the eternal existence of either God or the Devil.

But let us examine what the "*things*" are that spring from these two Beings, who are said to be equally *necessary* & primary existences — equally "*real and substantial*" — equally "*sensible*, *active* and *everliving powers*." Let us see if the failure of the "*everliving*" attribute, should happen to either of these, Part 2 which would be most disastrous to creation or the universe. For if they really are, as set forth, both equally *necessary* & *primary* Beings, the end of either one or the other would be equally destructive.

Now the "*things*" that spring from the "*Ever-living*" God, and are supported in existence by Him, are the whole tangible, visible and invisible universe, whether atoms, satalites, planets, suns or systems, with all the material substances, organized beings, and intelligencies which they contain. See Elder Z's "Tests of Divine Inspiration" p. 13, where all the most minute organizations as well as the greatest, in the whole vegetable & animal creation, are ascribed to the creating power of the "Good principle or Being," and then consider what things are left to perish if the "Evil principle" should happen to expire! We should positively miss nothing but the *evil actions* of wicked men, which of course would cease if they are instigated by the Devil and originate from him. — *Evil actions* however, & evil dispositions are not *entities* or "*things*" but *accidents or qualities*. These accidents — bad qualities or wicked dispositions, or whatever, is supposed to be derived from the Devil, may all be swept away in case of his *demise*, and there would be no nonentity — no blank in any portion of the fair creation of God! So far as "*things*" — *real entities* are concerned, the old fellow would not be missed! — The "*proof*" of the proposition we are considering goes on — "But this can not be, because *things* do exist, both Good & Evil, and certainly that which is capable of originating existence must be able to increase and continue it: therefore they must be the most substantial of all powers." Here is still that great cause of error in persisting thus to *associate* Good and Evil, making the same arguments predicable of them both contrary to all sensible facts. "*Things*", he says, "do exist both Good & Evil". Would that the writer had been so kind as to name one visible or tangible *being* or *thing* which the Evil Being has "*originated*" or brought into existence! What world, what order of beings, what atom, even, of inert matter, what organization, from the moss to the oak, from the animalcula to the mastodon, of which there exists the least proof that their existence was "*originated*" by the Evil Being! I can not form any conception of one

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"*being*" or "*thing*" of which there is the least evidence that it was "*originated*" by a bad being, unless I search among the evil *qualities* & works of *Bad men*. We need go no further, nor search deeper. There is the origin of all earth's *moral evils*, and these are not "*originated*" *entities*, but mere *accidents* — evil *qualities* and consequent bad actions, ~~[illegible]~~ possessed & committed by beings whom *God originated* and made very good!

Whatever notion Paul attached to the word *devil*, he believed that Jesus, through death "*destroyed* him that had the *power of death*, that is, the *devil*." His "devil" was something that could be *destroyed* ~~by Jesus~~ and was destroyed, tho it is probable there were plenty more of the same sort. It is evident however they could not be of the "*everliving*" species. He or it had the "*power of death* but not the *power of life* — the power to kill, but not to give life. He never did nor never can "*originate*" one living thing or any organized substance. He is a "*destroyer*" not a *creator*. There is no primary devil or creator of evil beyond *man*; because no evil exists but what man is known to be capable and guilty of producing, While, on the other hand, there are millions of good things every where visible which man cannot originate, and which therefore point to, and argue an Eternal Good Being.

"III Position"

"As these powers and elementary principles are diametrically opposite to each other they could never have proceeded from the same source but ever have been and ever must be Eternal Opposites."

Here it must be first noted that we have a new phase of the meaning of the phrase, "principles of Good & Evil". They are now spoken of as some "Powers and elements principles proceeding from sources," still back of them; which I suppose means from the Good and Evil Beings respectively. This somewhat confuses us, and we are now at a loss to know what was meant in the 2nd position, by saying "those principles of good and evil are in themselves, sensible, active and everliving powers". These "principles" seem there to be real persons or beings themselves, but here they only appear to be the hypostatized attributes of some intelligent Beings from whom they proceed.

As to the conclusion, that because these "powers" & principles" are diametrically opposite to each other, "they

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could never have proceeded from the same source," we agree with the writer. Good emenates from God the Self-Existent, Infinite, Supreme Creator & Ruler of the Universe. Evil springs from *man*, a created, dependent accountable creature, on whom God had bestowed the power of "*self-action*" — power to transgress the laws of his Creator. This "*self-acting*" man, did rebel against his Maker's laws, given for his protection, and there by brought Evil & Misery on himself. Strictly speaking this evil is not against or "*opposite*" to God, for He has never been harmed by it. Man was not made for the *law*, but the law was made for man; and by breaking it he injured himself. God has no *opposite*. Things "*diametrically opposite*," must be of *equal dimensions*, like the opposite halves of a circle; there must be something in each one to be opposite to every thing in the other, or the opposition would not be "*diametrical*" and complete. This necessaryly supposes an *equality*, in the Good and Evil principles or Beings, who are said to be "diametrically opposite to one another." This equality, so unequivocally implied in this 3rd position, is else where contradicted. (see 4th Position) But it seems quite enough to make a suspect the soundness of the Logic of this 3rd. position & its proof, when two things or Beings, said to be "*diametrically opposite*", are at the same time so completely *paralleled* and made to *perfectly agree* in so many important points! They are both said be "*real and substantial*" — they are both "*sensible active*, and *everliving*". Both *primary*, *self-existent* and *Eternal*". How can two beings so *precisely alike*, and who so exactly *agree* in so many points be "*diametrically opposite*"? To be completely so, if one is "*real and substantial*", the other must be *unreal and imaginary*; and this is the real truth so far as an eternal evil Being is concerned. If one is "*sensible active and everliving*", the other must be *insensible*, *passive inert and lifeless*. If one be Primary, Self-existent & Eternal the other must be *created*, *secondary* & *temporary*. And this no doubt will be the character of the Evil, whether considered as a "*principle*," an "*Element*," or a "*Being*".

We next present the author's "*proof*" of his 3rd. Position. "*We may as well admit the principle or power of God sprang from Evil, as that the principle of Evil sprang from Good*". Here again, our author's *two Powers* of Good and Evil, are perfectly *equalized*, so that in his view it is just as logical to admit that the Power of Good

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sprang from the Power of Evil, as that the Evil power sprang from the Good. This is not true on any principle but the exact equality of the two Powers. If No. 2 (Evil) had just as much "Power" as No 1 (Good) then we must admit that No. 2 (Evil) could just as well produce No 1 (Good) as that No 1 could produce No. 2. But whichever of these you make "more Powerful" than the other, is the one which must be the producer, or creator of the other. So that this "proof" itself is false. It is not true that a lesser power can produce a greater just as well as a greater power can produce a lesser. It is but asserting that the Effect is greater than the Cause, which is absurd. We see then, what is here offered for "proof" of the 3d Position is but assertion, which as we shall see the author himself soon overturns. It, as we have seen, however, unequivocally asserts the equality of the two Powers &c, which we find directly denied in his next position. It is there stated that "Good is more Powerful than Evil". It is just as absurd to say that one power can produce another greater than itself, as to assume that nothing can produce something: for all the extra power over & above the producing cause, must be supposed to spring from nothing. And if any portion of power or magnitude can spring from nothing, the whole power in the universe may be so produced. This is Atheism. — We will next consider the remainder of the "proof" of this "3r Position," which thus reads:

"As soon as we admit that the principle or power of Evil is not self-existent & Eternal, but by any mean however remote, sprang from Good, or the power of its creation, we destroy all distinction of opposites, and directly declare that real Evil does not exist at all: since it is impossible for any thing to produce of its own nature, its own opposite."

We have had occasion to notice already some ambiguity, and several different phases in which the word "principle" & the phrase, "principles & elements" are used by the author; and, if I mistake not, much of the confusion of thought in his mind is caused by varied indistinct & imaginary conceptions of his protean & abstract "principles & elements of Good and Evil". In his First "Position" he speaks not of Good and Evil Beings, but of the "principles of Good & evil; and in his proof of this

Part 2 same position, he mentions the "principles *or* *elements* of Good & Evil". Here he puts the word "*Elements*" as synonymous with or explanatory of "*principle*". In this case the word must mean, "*constituent part; primordial substance*". That is, a *thing* or substance, which existed *from the beginning*, not that which existed Eternally. In this 3rd Position he speaks of "*these powers* **and** *elements*" proceeding *from sources*" &c. Notwithstanding these principles and elements are here so plainly spoken of as being derived from higher sources, and of course secondary and dependent on the "*sources*" of their existences, in the next position (4th) it is said, "These primary principles are both *Self-Existent*"! Thus they are made both Secondary & primary – they are both dependent & derived principles, and at the same time self existent and independent principles!

Lastly, in the paragraph above quoted for examination from the "proof" of Position No. 3rd we notice the following expression: "*The principle* *or* power of Good and the powers of ***its*** creation", by which we detect in the authors mind the conception of some *neuter* object of thought distinct from God tho' he speaks of "*It*" as having "a creation", and consequently conceived of "*it*" as a creator. This same conception may be detected, constantly attaching itself to the so often used terms "*Elements & Principles*," and reasoned of as some blind intelligent powers, somewhat analogous to the "*Fates*" of heathen mythologists, by whose inexorable laws the great Jupiter himself was controlled.

And this conception or rather misconception, I suspect is one great cause of the authors erroneous reasonings and conclusions. By the intervention of unintelligent "principles & Elements," the power of God and the actions of men are limitted and tied down to the unbending laws that govern mere matter

All the pith in "*Proof*" *to Position No 3*" which we are here considering is in this sentence. "*It is impossible for any thing to produce of its own nature its own opposite.*" Now this is certainly true of a "*thing*", guarded as the statement is by the phrase "*of its own nature*" In this sense it may be true even of God the Creator, as well as of a "*thing*". But the acts of *creation* and of *generation* are very distinct; and the act of "pro-

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ducing from its own nature", describes the latter and not the former. When Adam begat or "generated from his own nature a son, the product was "in his own likeness"; but if he ever made a tent or builded a house, he made something which was not produced from his own nature, and which therefore bore no resemblance to himself. And if ever he happened to write a treatise on Good and Evil, ten to one if he did not produce his "own opposite". That is, one of Adam's positions was opposite to another of Adam's positions, as is the 3rd & 4th positions of our author.

We are certainly as incapable of comprehending the modus operandi of creation as of Self-Existence; and we can only reason from analogy concerning either. If poor frail man can make a watch or steam engine without producing them "from his own nature", we must admit that God can create worlds with all their multifarious inhabitants without producing them from his own nature. There is a great error in treating of the rational intelligent part of God's creation, as if under the laws of mere matter, subject to the mere laws of gravitation and attraction, and not as "selfacting" beings. Thus it is argued, that because a river can not run up stream, or ponderable substances lift themselves into the air, man, a self-acting moral agent+ cannot of himself go counter to any disposition in the Divine Being! Even the lowest organizations in the vegetable kingdom overcome and act in opposition to the laws of unorganized matter. And tho a stream can not run against ~~a~~ its fountain, yet water is made to run upwards and rise to the tops of the highest trees, by the organized life-principle in plants. And this power to overcome and suspend the laws which ~~overcome~~ govern mere inert matter, increases as we ascend the great scale of being from the lowest vegetable to the highest and most perfect organizations. When we ascend still higher, to mental & moral organizations — to rational self-acting moral agents, all such comparisons and illustrations, more and more loose their force in application. It is no argument therefore, that because "a stream can not run against its fountain" a self-acting being cannot run against the will

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of his Creator. If God, without having any evil, or source of Evil in Himself, could make a tree possessing the "_opposite principles_" of Good and Evil in its self, as Moses informs us, I see no reason to dispute that he could make a man capable of eating the poison fruit, and thus producing suffering and evil to himself. If the actions of man must be controled by the inevitable laws that govern inert matter _ to act merely as he is acted upon by a power exterior to himself, then the assertion that he is a "free agent, having _self-acting_ power to do good or to do evil," is false; and the power of God to make a being capable of acting contrary to the will of his Creator - or to make a free agent, is denied. This power of "_selfacting_" is the key to the whole "mystery of iniquity". If we will not admit that evil could arise out of God's creation without being derived from him - if we rigidly contend that every nature and disposition which exists in any thing which God has made, must exist in his own mind and nature then do we charge the Creator with possessing the venom of the serpent, the cruelty of the hyena, the ferocity of the tiger, the filthiness of the dog and swine, and the lechery of the goat!

If you ask where these animals got their natures from, I answer, God made them — did not generate them from "his own nature" — but made them by his power, ingenuity & skill, just as man by his skill makes a spinning jack or steam ship, neither of which was derived from his substance, or possesses his nature, but a nature of their own, such as he saw fit to make them have.

IV Position

These [two] Primary principles are both necessary self-existent and eternal; but Good is more powerful than Evil.

In the last clause of this position, we have the first instance in which the writer failed to find a perfect parallelism & equality between his associated "opposites." They are as much alike as a pair of twins till now! The discovery is just made that "Good is more powerful than Evil." The moment this inequality of power is asserted the "necessary" existence

Part 2 of the Evil principle is anihilated: Because, a greater power, when brought into full opperation against a lesser must "*necessarily*" destroy it — render it nul and void. Our author admits that if his "*two powers*" were even equal, "*they would, by their clashing, exactly destroy each other*".

How much more certainly then would a "*greater power*" destroy a lesser one? He not only admits but *asserts the impossibility* of the existence of two *equal* opposite powers, and this assertion declares with still stronger force, that it is still more impossible that a lesser power should exist in opposition to the will and might of a greater. Thus the author himself denies in the strongest terms the *necessary* existence of an "Evil Being," asserting such existence to be "*impossible*".

The first idea brought forward to "*prove*" his 4th. position is: "If ever there was a time when one of the powers did not exist, then one must have sprung, by some means from the other &c".

After the author has himself disproved and denied the "*necessary*" existence of Evil, it seems superfluous to put us to the proof where such an existence came from, or how it originated. It is like demanding where *nothing* came from, and how *nonentity* originated. But as our author seems unconscious what he has done, we will go on and attend to his "proof," and further arguments. — The object or aparent *necessity* for a *self-existent* Evil Being, is to exculpate God from being the author of Evil in any way, directly indirectly or remotety. And if it can be shown that the admission of the existence of such an "Evil Being, fails entirely to exhonarate the Good Being, the *necessity* for the Devils existence is disproved. It is not, however, our business to disprove the existence of a *primary Devil*; we are not required to prove a negative. Our task is to show that the author has failed to prove such an existence. Let me ask the reader if he can see the least proof for the existence of a *primary* Devil in the paragraph above stated? Let us re-write it here and see what it proves. "If ever there was a time when one of these powers did not exist, then one must have sprung by some means from the other"."

Part 2 Is this proof that a "Self-Existent & Eternal" Devil must therefore exist? It does not prove any thing. It only shows that the author was puzzled to know how his Great Evil Power could come into Existence if he was not "Primary and Self-Existent".
 To suppose that God, the Good Being, ushered him into existence is too Monstrous! We can see that his Great Primary Devil has got fair and full possession of his mind, and if he did not exist primarily he must have come some other way - there must be such a Great Antagonistic Power & Being! This he has assumed and taken for granted - never proved, but argued from as if it were an established fact. But this is the very point in dispute. We deny in toto the existence of a Great Personal Devil Atagonistic to God, whether primary or created; and the authors "proof" fails to prove it. But if it could be admitted or even proven, that there exists an Eternal Evil Being, it is plain to be seen that yet God, the Good Being is just as chargeable with the existence of Evil in his own creation, with the Devil, as without him. First; Reasoning on the authors principle, God could

not have been ignorent of the existence of his Great Antagonist; and therefore, inasmuch as he created fit subjects for the reception of the nature of the Evil One, and left them exposed to his malice and seductive arts, without exerting his "*Greater Power*" "to drive him away," *as light dispels darkness*", it is plain that Evil could not have come within the pale of His own creation, without his permission. Second: Inasmuch as, upon the author's own plan, so far as it relates to God's own creation, Evil did "*in some way*" spring from God himself, seeing He furnished the subjects of it, and permitted his *weaker* Antagonist to introduce it; we may as well suppose that it sprang from God "*some*" *other* "*way*" than by the intervention of the *Devil*; The origin and existence of Evil can be accounted for just as well without him as with him. But the "*proof*" goes on, and is still presented with the assumption that there *must* be *two* Powers: "If *one* is not self existent that one *must* have been created by the *other*, and of course must have always opperated *for* and *not against* its Creator." We will, however, Part 2 indulge the author in having two Powers, especially if he will let them both work to one end, and "co-opperate", instead of opposing one another, which he here thinks they must do if one created the other. But indeed he not only admits that they would co-opperate on this contingency, but on his principle they must do so even if both are self-existent. According to his theory One of these two Beings has vastly more power than the other — power enough to annihilate the lesser Being at once. This being admitted, if the Good Being spares "the other" and suffers him to still exist it must be for a purpose — a wise & good purpose. He must see that he can control the weaker Being, and use him to some good end — make him work "for" and not against" his Superior. This is the only plan according to the authors views upon which this ~~author's~~ Good & more Powerful being can be cleared of the charge of purposely permitting the existence of "the other" Being. But then this admission destroys at once, not only the primary independent character of "that other", but makes him a good useful and obedient servant of the Supreme Being. But this by the by. The author designed by the above argument to prove the "*self-existence*" of both his Good & Evil Beings. He goes on still further with ~~with~~ his "*proof*" to show, ~~that~~ supposing one of the two beings to create the other, that other, created one, "*could not opperate contrary to the source of its life, nor change its nature any more than a stream can run against its fountain or change from fresh water to salt*".

We take the position that the "*Greater Power*" must of necessity be the *Infinite*, the *Almighty*, the *Supreme* Power, and source of all other powers in the Universe. All lesser beings are *necessarily finite* and owe their being and continuance in existence to the One Supreme Creator and upholder of all worlds & all existencies. As soon as we admit One Being in the Universe to have "Greater Power" than any other, we make that Being Supreme — we make his Power Infinite; because all other Powers can be ~~compared~~ *measured* — can be *compared* to His and found wanting. But His Power is *unknown*, immeasurable, there being no standard by which it

Part 2 can be measured; It is Incomparable, Infinite! Whatever may be the supposed consequence of this self-evident proposition, we can not alter it. It is as certain as any mathematical demonstration — just as certain as that a Greater number involves and contains within itself a lesser.

We admit then, that if there really exists a Great and Mighty Evil Being, such as the author supposes he must have originated from the Infinite Good Being; but we can not admit that such ~~a~~ bad being could "no more go counter to the will of his Creator, or change his nature than a stream can ~~change~~ run against its fountain, or change from fresh water to salt." This argument of a "thing" not being able to act contrary to the source of its being is no proof that an intelligent "self-acting" free agent can not do it, as has been fully demonstrated under Position 3rd. P. 100 to 104 inclusive, to which I refer the reader.

Our Author proceeds with his "proof" of 4th Position; "But both being self-existent does not argue that they are equal in power, any more than the existence of ~~light~~ darkness argues that it is equal in power to light". But indeed, to my understanding, "Both being self-existent" is a cogent proof of their "equality". On what principle is it set forth in our Declaration of rights that "all men are free and equal? Undoubtedly because the mode of their coming into existence is one and the same. Birth & death level & equal all. As then the mode of the existence of our authors two Beings are the same, to wit, self-existent Primary Independent and Eternal, it is a strong argument of their "equality in power" and every thing else. If the mode of human existence being the same makes it "selfevident" that they are "Equal". then the mode of ~~extance~~ existence of two or more self-existent Beings makes their equality "selfevident." The reason assigned by our author why this equality in mode of existence does not argue their equality in power, is because: "The existence of darkness does not argue that it is equal in power to light"! Do let the author look at this again. He must see that there is no proof nor argument in it — it has no analogy or relation to the subject. It is not an argument but a mere illustration, and one entirely opposite to his purpose, If —

Part 2 "*darkness*" in any degree illustrates or represents his "*Evil Principle*", then must evil be bare *absence* of Good a mere *negation* — a *shadow* — a *nothing*! In the writers own words ("Position 3r") "Upon this plan aparent evil is only a deceptive delusion," has no real existence and is therefore in fact *nothing*". Thus he here represents evil to be what he had before held forth as a manifest absurdity! "*Darkness*" we all know, is a mere shadow of some opake body that obstructs the light; it is not an "*active*" power or principle — it is no *antagonist* of light, but retires when light comes without making the least resistence. Light is an "*active*" principale, but darkness is not. How then can the latter illustrate or represent the Evil Being or principle which is said to be, "*an active sensible and everliving power*"? The author further observes on this subject; "But we see that light is always able to dispel darkness as far as it opperates. So is the opperation of Good upon Evil." The fact that light dispels darkness, is no *proof* that "Good is more powerful than Evil; it does not even illustrate it. If this is a fair representation of the author's Evil principle — which is a mere passive shadow, that neither makes, nor is able to make the any active resistence to God, it matters but little whether it be self-existent or created; it can never do much harm. To show the entire irrelevancy of this argument, we will set it in the following light: Here are two men, equal in age, equal in height & of Equal weight, but one is stronger than the other. How do you prove that?. "Why because "light is able to dispel darkness"!! Might he not as well say "Because a hawk can disperse a flock of pigions"? or any other random reason which might happen to strike the fancy? It would be a curious research to find out how a logical mind could become so befogged as really to conceive that the fact of light dispelling darkness proved the inequality in *power* of two beings who were equal in every thing else. We see it proves no such thing. But the fact of their mutual "*self-existence*" which the author asserts, if not a self-evident proposition, is, as we have before shown, a cogent argument of their *Equality*. No argument can be found to demonstrate that two beings whose mode of existence is precisely the same, are *necessarily* unequal in power or any thing else. The *equality* is a mere assumption. The *necessity* for the *inequality* of our authors two beings does not result from the nature and constitution of things, as does

Part 2 the necessary existence of the Supreme Being, but from the *necessity he* was under to extricate himself from the consequence of admitting, that if the two powers or Beings were equal "*they would exactly destroy each other*." But in making his escape from that horn of the dilemma he ran onto the other; and by making them *unequal* the greater would destroy the lesser with at least equal certainty. In the first case Our universe would be destitute of either God or Devil; and in the second his Devil goes by the board and God reigns triumphant! But in either case his Primary Evil Being whose Existence it has been his entire labor to prove, is *no where*! He is without a Devil!

Before passing on we must notice a very peculiar clause in the last cited quotation — "Light is always able to dispel darkness *as far as it opperates*." In this we detect in the authors mind a misgiving of the soundness of his own argument. He saw it might be objected, that if "God" could ~~could~~ dispel and destroy Evil as easily and as certainly as light dispels darkness, then a God of infinite power and light *must*, without fail utterly destroy all evil. Hence the saving clause, "*as far as it opperates*", was thrown into meet that objection. But the patch is too small; it will not cover the rent. It must not be forgotten, that he represents his Good and Evil as "*active*" principles, as "*opposites*", *antagonistic & opposing each other to the whole extent of their power*; insomuch that if they were "*equal they must exactly destroy each other*". If this be so, Why talk ~~light~~ about "Light being always able to dispel darkness "*as far as it Goes*" *or opperates*", as tho the Greater and more powerful Good Principle or Being held back part of his power and spared his poor weak antagonist? Spared the Evil Being when he had it in his power to disperse and destroy him as easy & as certain as light dispels darkness! Here again upon our authors principle, God, the Good Being, is just as much chargeable with being the originator of Evil with a weaker self-existent Devil, as if He had created him. Suffering the devil to exist & commit evil is perfectly a voluntary act in Deity, seeing he can as easily destroy it as light can dispel darkness.

The next and last argument we have to notice to prove that the principle of Good is more powerfull than that of Evil, is the following:— "For two Beings or principles can not possibly exist exactly *Equal* in power, for

Part 2 They must become one if not opposite; & if opposite, by their clashing they must exactly destroy each other!"

This argument reminds one of the famous story of the two Kilkenny cats which "*exactly*" eat one another up all but their tails! But our author's "*two critters*," however, go a little beyond them, and "*exactly*" devoure one another tails and all, without leaving even a grease spot!!

Now it seems to me quite as easy to comprehend, and as reasonable to believe that a cat can eat up a mouse as that two grimalkins can eat up one another. If *equal* powers "must exactly destroy each other," it is plain that a greater power must with equal certainty destroy a a *lesser* one. Consequently as these two powers are said to be "*necessarily* opposite & *active* powers," they must of necessity oppose one another *to the whole extent of* their power; in which case the *greater* power must inevitably, and with much more ease and certainty destroy the lesser, than that two *equal* powers would destroy each other. Why cannot our logical author see this, and that according to his own argument, if it is impossible for two *equal* & opposite powers to exist, it is still mor so that a lesser should exist in spite of the exertion of the greater? This seen, and acknowledged, brings us to the undoubted conclusion, that no self-existent Evil power ever did or ever can exist. The very argument brought forward to prove the existence of the *lesser* self-existent evil power, more cogently proves its entire nonexistence.

V Position

"There is a primary Agent or Being in the principle and Element of Good which is called God, and a primary Agent or Being in the principles and elements of Evil which is called the Devil, or the Prince of Devils".

Here is still another and most curious phase of the authors "*principles & elements*"; and is precisely contrary to their exhibition in the 3rd Position. There they are spoken of as *derived* from sources or primary Beings; but here, each primary Being or Agent is said to exist "*in* the principles and elements of Good or Evil", the same as birds exist in the element of air; or as fishes exist in the element of water, by which they are *surrounded*, and on which they depend for existence. Consequently these "*primary* Beings" are here made *dependent* on, and are *circumscribed* by those respective "*principles & elements*", instead of those principles being derived from and dependent on them, as

Part 2 set forth in his 3d Position. In the "*Proof*" of this 5th position, the same idea is continued. "If", says the author, "there were no first Beings *in these elementary principles* &c". Thus, his "*first beings*" exist *in* and are derived from his "*elementary principles*". He adds, "But as we see, there are good & evil beings, we must know that there are first and primary Beings *in* each of those principles". Not to mention that his *primary beings* are here still set forth as existing *in*, and consequently dependent ~~for~~ their existence on his "*elementary principles*", we would ask; Where are those "*secondary* good and evil beings which "*we see*", and which he takes for granted certainly to exist as the offspring and evidence of the existence of his Primary ones? Among all the mulifarious beings which "*we see*" or know any thing of, there is but one single species tainted with moral evil, namely, the *human*. But this species was not originated by the Devil – it is the offspring of God, and cannot, in a strict sence be called *evil* beings. We talk of *good* men, but we apply the term in a a comparative sense; for none are *absolutely good*, any more than absolutely evil. The very best man that ever belonged to the species *homo*, would not suffer himself to be called good in an absolute sense: "Why callest thou me good? *There is none good but one God*." Right here it seems proper to inquire what are the real, true & philosophic characteristics of Beings *absolutely* Good or Evil. A Being who is *absolutely Good*, ~~and~~ must be absolutely *perfect*; One who is incapable of change either for better or worse. He must be the sole Self-Existent Independent Author and Ruler of all other Beings in the universe. If there is one being in the universe whom he cannot *own*, *bless and do Good to*, he cannot be absolutely & Infinitely good because there are *bounds* & *limits* set to his Goodness. "He sends his rain & sunshine on the bad and the good." Nothing can obstruct, hinder or change his Goodness.

On the other hand, a Being who is absolutely Evil, is one who is evil *Essentially*, whose essential character and being would be changed and destroyed by *becoming good*, or being any thing else but Evil or Devil. Such a being could not originate from God the Good Being, and therefore such a being does not, nor cannot exist. Man is the only being known to us in the whole universe which is tainted with *moral* evil — who has evil dispositions and does evil works in a *moral* sense; but these evil dispositions

Part 2 and consequent wicked works, are *accidents* & qualities and not essential to him *as man*, he would be much more a man without them. *Man is the offspring of God*, & his essential characteristic is to be what God created him—"*very Good*", tho *not* *absolutely* Good. Nor can he ever be or become absolutely evil while he continues to be human.

When philosophers learned how to congeal water to ice by a chemical process, they supposed that when they reach ~~the~~ 32°.. below freezing point, that *cold* there become *absolute* & *positive*, and that all heat was of consequence absolutely excluded. But observation has since proved that such a thing as absolute or positive cold does not exist, since heat is proved, by our polar region explorers, to exist 70°.. below our Zero or *no heat* point! There is no portion of the universe, where there is body, *absolutely* without heat; and tho there are very bad men, yet at the very poles of the moral world we have not the least reason to believe that there is one human being absolutely Evil.

"But where's the extreme of vice, was ne'er agreed
"Ask where's the north? At York 'tis on the Tweed
"In Scotland, at the Orchades; and there,
"At Greenland, Zembla, or the Lord knows where
"No creature has it in the *first degree*". —Pope

We do not believe the doctrine of "*total depravity*". As Light, Heat and Good are positive existences, possessing motive and active powers, so *darknes*, *cold* and *positive evil* are mere negatives, without positive existence or active powers.

After writing the above, I discovered the following corroborating passage in that profoundly philosophic work, "*Mills Logic*", which I with pleasure here transcribe. "As another example, let us take the phenomenon of *Heat*. Idependently of all hypothesis as to the real nature of the agency so called, this fact is certain, that we are unable to exhaust any body of the whole of its *Heat*. It is equally certain that no one ever perceived heat not eminating from a body. We are then *unable to separate Body & Heat*." Mills Logic p. 231. I will add that it is equally certain, that no one ever perceived *cold* eminating from, or emitted by, a body. Bodies with lower degrees of heat will absorb heat from bodies of higher temperature, but never emit cold and cause it to pass into other bodies

Evil, whether moral or physical, is the perversion of Good "With the tongue bless we God, & with the tongue curse we men" That *good member*, the tongue, the glorious & good faculty

Part 2 of speech, given for highest, holiest and most beneficent ends is perverted to evil or to cursing and bitterness by man's will power. The same power that blesses, curses. The razer that shaves us so sweetly, in suicidal hands, destroys life; the good food that we eat, and which is necessary to our life, and which strengthens & invigorates our bodies, if we eat a few mouthfuls beyond satiety, causes surfeiting and sickness; the fire that warms us, burns us, and lays cities in ruins; the water that slakes our thirst and serves us in a thousand ways, drowns us, and desolates the country with devastating deluges. "The foundation of error, says Lock, lies in wrong measures of probability as the foundation of vice [evil] in wrong measures of Good".

As there is not one being or thing positively or absolutely good except God (Mat. 19:17) other beings and things can only be good relatively or comparatively. This being so where shall we find positive evil – a being or thing absolutely destitute of Good? We all acknowledge that there are many good men of the world; yet the best of them acknowledge themselves to be bad – sinners. And indeed they are so, when compared with the standard of Christianity. They are called Good then, in comparison with the next class below them, who have less goodness. And so the next grade may, with equal propriety, ~~may~~ be called good in comparison with the one still lower; and so on down. Thus it will appear impossible that there should exist one single human being so totally depraved as to be wholly destitute of good, and positively evil. As there can be no absolute good short of the *Infinite Good*, which is God, so no created finite being, can be or become absolutely evil in God's universe. Tho goodness exists in very small degrees and in an extremely low grade, yet like *heat* it exists every where potentially and in every being & thing actually, in some degree. From this it rises higher and higher, progresses from glory to glory till it reaches God, who alone is the Infinite, Absolute & *Positive Good*! This great truth is manifest in the ~~ascending~~ gradually ascending and increasing dispensations of God to our world. The first production of our earth was grass and herbs; next the reptile, fowl & fish; next quadrupeds, and lastly man. Tho each of these forms of life was comparatively mean in relation to the one above it, yet each in its scale of being and degre was pronounced "very good"; The first created human beings

Part 2 Tho doubtless mere *savages* were pronounced *very good*, and so they were in comparison to *any* mere unreasoning beasts below them; but *very mean* in comparison to the high attainments and ultimate destiny of the race.

So the dispensation of the law of Moses, which in its day was declared to be "*glorious*," holy, just & *Good*"; yet in comparison with the Gospel dispensation, Paul declared that tho it had been glorious, it now "had no glory by reason of the glory that excelleth." (2d Cor. 3:10) In that comparitive view, it was surely as destitute of *goodness* as of "*glory*". Nay it became an evil, at least in some degree. It opposed the Gospel; it taught "*eye for eye*" and "tooth for tooth"—revenge—; but the Gospel said, "Render not evil for evil. The law said, "hate thine enemy"; but the Gospel, "love your enemy." The law was good comparatively or relatively, as it imposed restraints & barriers, to prevent men sinking sinking into lower grades of life—into heathenish idolatry. It was evil relatively as it justified actions and passions inconsistent with the higher & holier attainments of the Gospel. It not only taught but required to hate & even kill ones enemy. Witness the commands of Moses to slay without mercy the inhabitants of Canaan— Samuel the prophet condemning Saul for shewing mercy to his enemy Agag, and for that humane act, wresting the crown and Kingdom from him & his family and anointing David in his stead. All this shows that evil is no real entity— has no objective existence, but arises from the placing good things in wrong relations, or putting them to wrong uses.

I will here close up this part of our work by transcribing a few paragraphs from a late author which fell into my hands since writing the above.

"No other than comperative evil does or can exist— ++ With the Infinite, perfect God of justice— the Omnipotent holy Equilibrium of Intelligence, Love, Wisdom & Truth, there is no division of Empire with demons or devils; no such vile companions or associates with which to contend for the preservation of his own offspring or to war and ~~reign~~ divide the reign of universal order."

"That there is no Satan, devil or other God is to every rational mind a self-evident fact; as it is an impossibility for such to exist, or to be rationally conceived of as existing with a God who is Infinite, unconditioned, perfect and immutable, without destroying that which cannot

Part 2 be destroyed; making the Infinite finite, conditioning the unconditioned; making perfection imperfect, and changeing the Immutable."

"But man, as a free agent, made in the likeness of God from being initiated into existence in a state of ignorence, through ignorence of himself and his appropriate relations to the constitutional principles and laws of the universe, creates temporary evil for himself, proportionate to the perverted and untimely use he makes of his endowments, and those things over which he holds controling power and influence. This is the exclusive origin of Evil, and is to be remidied exclusively by enlightening the understanding." Allibaco.

Part 3rd

In this 3rd part we shall continue the subject of the second part as set forth by another author; and as his manner of exhibiting his views are peculiar to himself, they require a special answer. We shall however, of necessity make divers repetions of what has been already written for which we beg the pardon and patience of the reader.

We refrain from nameing either of the authors as it might seem invidious, and because we esteem them highly as good honest brethren. We love them sincerely and only combat what we sincerely believe to be their errors.

The question is asked by our author whether, "Man is the product of *Nature* or of a *Supreme Being*?" The author must be supposed to take one side or the other of this question, and in fact we can not doubt that he goes for the doctrine that Man is the product of a *Supreme Being*. And taking the fallen condition of man for granted, he thus interrogates his reader. "If Nature were the auther of man, and she be *perfect*, then it may with propriety be asked, how her child man became *imperfect*?" We cannot perceive why this question is asked unless it be to suggest the absurdity of supposing "*Nature*"

Part 3 to have been the author of man, and thus to make it quite evident that the "*Supreme Being*" must have produced him. With this we perfectly agree. Yet we cannot see why "*perfect Nature*" should be required to preserve "*her child, man* from imperfection, any more than a "*perfect Supreme Being*" should be required to do the same. The suggestion fails of its purpose, since it may be just as im*pertinently* asked with regard to the Supreme Being as of Nature. Thus: "If God, the Supreme Being were the author of man and He be *perfect*, then it may with propriety be asked, how his offspring, man, became imperfect? If the first shows that man could not have been the offspring of "*perfect Nature*," it equally shows that he could not have been the offspring of a "perfect God. But this contradicts his first position, that man is the product of "*a Supreme Being*", which has been his labor thus far to prove. Again it is asked "How it happened, that Nature, which possessed the power to bring man into existence a perfect creature, should ever have suffered him to become any thing other than what she at first made him?" This also may with equal propriety be asked in relation to the "*Supreme Being*"

If when asked in relation to Nature it shows that she could not therefore have produced man, it as conclusively shows the same of God. If it shows one it shows both, otherwise the arguments are nugatory and show nothing to the purpose.

Further, it is asked, "If she, Nature lacked the ability to keep man perfect when he was so, how can she possess sufficient power to restore him to that condition? or to keep and preserve him in it supposing him to be so restored?" Who cannot see that this question is as applicable to God as to Nature? And if because she lacked ability to keep man perfect when he was so, she is therefore incapable of restoring man to that condition, then the same must be true of God. It is a declaration of the author that "*man is in a fallen condition*"; and if it be a logical conclusion, that because his Creator lacked ability to keep him perfect when he was so, that therefore said Creator does not possess sufficient power to restore him to that condition, this conclusion must be as true in relation to God as to Nature. The arguments and conclusions are like the authors "*two*

Part 3 equal parts of an apple";" They are perfectly equivalent.

It seems marvelous, that while he professes to be trying to prove that man is the product of the "Supreme Being" his arguments all the way through show the contrary, or at least show that man is no more the product of the "Supreme Being" than of Nature, in fact, that man is not the product of either! We suppose however that this was an over sight & that the author did not intend it.

But it is of little consequence from which of those sources man derived his existence, since "he is in a fallen condition"; and according to the authors argument his Creator, whether God or Nature can never restore him! Man's case seems to be hopeless! Alas! To whom shall he go? Nature if she be even perfect cannot restore him, and the "Supreme Being" is equally impotent, seeing he evidently had not ~~not~~ the ability to keep man perfect when he was so. We shall, perhaps, when we read the next sentence, discover why, according to the authors logic, neither Nature nor the "Supreme Being" could reform man. He thus holds forth: "The product of Nature, man could not have fallen unless Nature also fell"! If this be true of Nature, as the

Creator of Man, must it not also be equally true when predicated of God? Then the argument stands thus: "Man is in a fallen condition" but man the product of God could not have fallen unless God also fell! Ergo God did fall!!. How is it possible then that he should be able to restore man?

We have however only quoted enough of this sentence to show its logical bearing, and we will here give it in full.— "The product of Nature, man could not have fallen unless Nature also fell, for he could not have been a free agent; as Nature could not bring a free agent into being; for free agency presupposes two opposite powers controlled and directed by two *primary antagonistic Intelligences or Beings*"!

Our author in his outset on this subject, as we have seen, instituted the inquiry "whether man is the product of Nature, or of a Supreme Being"; and all along seemed to be arguing against the first, and for the second; as all correct rules of reasoning required him to do. Yet some how, marvelously, he so stated his arguments, that he equally proved that man could no more be the product of "*a Supreme Being*" than of Nature, as we have shown. We honestly

Part 3 confess it was quite mysterious to us why he so persistently argued against the position he had undertaken to support.

We did not mistrust till we arived at this last paragraph, that he was covertly mousing his way directly to assert, sure enough, that man could no more be the product of "*A Supreme Being*" than of Nature! But why the author assumed for true at the start, what he did not believe & which he ultimately intended to deny, abandon & prove false — why he clogged himself with so many difficulties and absurdities is still a mystery. But few of these inconsistencies have as yet been shown. I will here mention one. He not only argues that neither God nor Nature is the author of man, but equally argues that after man had *fallen* neither God nor nature could *restore* him. His object, as we have seen in that curious train of reasoning was to pave the way for anouncing the necessity of "*Two* opposite powers controled and directed by two primary antagonistick Beings", in order to the existence of *free agency*, or the *production of a free agent*. If we closely examine his arguments, we shall see that he also makes these two antagonistic beings just as necessary to the *Restoration* of fallen man as for his *production*! This is making the

Primary Evil Being very useful and Helpful to the Good Being. In fact it makes both a *Creator* & a *Savior* of him. He first assists his Antagonist in making a free *agent*, or *man* and then when this free agent sinned & fell he helps to "*restore*" him to his original goodness! Not so very bad afterall; he is quite as condecending as some who call them selves Christians.

With regard to the above quoted paragraph it must be observed that the reason assigned why Nature could not bring a free agent into being, is, because "Free agency supposes two primary antagonistic Beings"! This proposition is by no means "*self-evident*" and it will take an enormous amount of figuring and proof to make it at all credible. It however assumes that God *of Himself* could no more bring a free agent into being than Nature; and as fully denies that God is the Creator of man as it does that nature created him. Consequently completely fails to prove what the author seemingly intended, to wit, that *man is the offspring of the Supreme Being — God*!!

But to a mind the least acquainted with logical sequence, the absurdity is perfectly palpable, that two *Antagonistic* powers or Beings should *cooperate*

Part 3 to produce the master-piece of creation! *Antagonistic* powers work *against* each other, and it is impossible that they should be *antagonistic* and at the same time *co-operative* and *assistent* — just as impossible as for a thing *to be and not to be.*

When it is assumed for argument's sake that Nature could produce a perfect man, we do not intuitively see she could not make him a *free agent*, since freeagency, in the authors sense, of the term is absolutly an essential attribute in the character of man. Nor does the reason assigned why nature could not make a man, or *free-agent*, namely, "*because free agency presupposes two opposite powers controlled and directed by two primary intelligencies or Beings*", in the least help us out of the difficulty. So far from seeing that free agency presupposes two Eternal Self-existent Antagonistic Beings, we are amazed that so profound an absurdity could for a moment be entertained by a logical mind.

The author himself, on the very next page, gives an intirely different and much more reasonable ground of man's free-agency. Thus he says: "Man in his sphere was not a *machine*, but a *free-agent*, to choose between obedience and disobedience, to Good or evil, For it is *impossible* for man to be a living rational being without having sensible *Self-acting life, and the power of choice must be the result*." Hence it will be observed that man's free agency is made the inevitable result of his being constituted "a *living rational being*". This shows that it was not only possible for God to create man a free agent without the *help* or intervention of an Eternal Devil, but it was absolutely "*impossible*" to make "*a living rational being*" without making him a free agent! ...According to this showing of our author such a being as man could not exist without free-agency; or, in other words, a being or *thing* without free agency cannot be a man; as, in the author's opinion, such a *thing* would be "*a machine*," and *not a man*. But if "Free agency presupposes two primary antagonistic beings", it follows irresistably, that God without the *aid* of the Devil could not have made man at all, and of absolute necessity man must have been the joint production of *God & Devil*! Hence the Devil must have as fair a claim upon man as God. — Wonder if this is the ground of the Calvinistic doctrine of "*Election and Reprobation*"? and the reason why, as Burns says, God "sends "*one* to heaven & *ten* to hell *an* for his glory"!

Part 3 It must be confessed that Diabolos is rather greedy, and takes the lions share; but on our author's hypothesis, he has a fair claim to half.

But God could of Himself make a man, or he could not. If he could do it there is no *necessity* for supposing the existence of another primary ~~Being~~ Antagonistic Being If he could not, then He is not the Creator of man, and of consequence he is not the God of the Human race — not God at all! But it seems to me I have read in a very ancient Book the direct declaration that "*God created man*" and made him "*very good*"; and says nothing about the *Devil* or any *antagonist* having any hand in it. And this I verily believe to be true; for no Evil Being could help make a *good* man; therefore *free agency* does not presuppose "*two primary* antagonistic Beings, since God Himself created a Free agent and a very good one too

The author, as has been stated, says, "Nature could not bring a free agent into existence"; and the reason he assigns is, because "free agency presupposes the existence of two primary antagonistic Beings". How can we fail to see that upon this supposition, God is as incapable of Himself to create a free agent as Nature? Yet the professed design of our author, is to show that God and not Nature was the Creator of the free agent, man. So in the very next paragraph he asserts that "Nature was not the originator of man — that there is a Supreme Being — God the author and Creator of man"!

But if free agency presupposes "two primary antagonistic Beings", we may ask, why does it suppose this? It must be because there is no other conceivable or possible method of producing a free agent. If then it is impossible for *One* Primary Self existent Infinite Being to create a free agent, it follows, contrary to our author's conclusion above that "God is" *not* the author and *Creator* of man". His arguments destroy one another. The absurdity of supposing *an antagonistic* Being to *co-operate* with his antagonist in producing a free agent has been already noticed. We have clearly demonstrated upon the author's own statements, that if God was the Creator of man at all, He must have made him a free agent, without the intervention or *help* of another primary antagonistic Being. To show how this free agent could *sin* or *do evil* also without said antagonistic Being would be very simple; and will, I trust be made plainly

Part 3 to appear in the sequal. For the present, however, as our author has referred his readers to the whole catalogue of Believers' books, Dunlavy's Manifesto with the rest, I will here quote a few passages from this work, to Exhibit the views of its profound and logical writer on the subject of man's *free agency* and peccability.

"But", says Dunlavy, "The *atheist* obstinately insists on a principle not granted, *not possible*, that if *God be immutably Good* his creatures *cannot suffer any thing evil or disagreeable*. This principle supposes man incapable of transgression which is *neither granted, proved nor possible*, unless he could be equal to his Creator, which is impossible". Again, "The *atheist* contests the being of God and man's being his creature, because man was *created* subject to many miseries &c making no account of an acknowledged and irresistable truth, that happiness is the more consumate and men appreciate it the the better when preceded by the contrary, or contrasted with misery. It is therefore in no wise inconsistent with Infinite Wisdom, Power and Goodness in God, that man was created capable of *subjecting him self to* ~~many~~ miseries of his Own procuring, that he may learn the better to appreciate his own happiness when he is delivered. And those distressing miseries which the atheist objects to the being of God as Creator and Governor, to which man is subject above other animals only argue his greater worth, and the greater degree of enjoyment to which his constitution points in the event: for the capability of great suffering indicates the capability of great happiness."

The existence of that great "primary antagonistic Being" never entered that writers mind as an object of belief. He considered it "no wise inconsistent with Infinite Power Wisdom & Goodness in God to create man capable of subjecting himself to miseries or evils of his own procuring This is the true orthodox doctrine of Believers with regard to the origin of evil. This is the doctrine we have been taught and imbibed with our earliest convictions of Believers faith, and have always, and do still consider it true, rational, scriptural and consistent. Finally, this is the doctrine which has been published ~~more than 40~~ and promulgated to the world for more than 40 years, as the sanctioned faith of Believers on the subject. And strange to tell! This very book, containing this doctrine is placed by the authors we are reviewing, at the head of a

Part 3 list of Believers "*Standard Works*"! As sir Isaac Newton said to his little dog, when he had knocked over the lamp, set fire to his masters papers, and consumed the labor of years, "Ah Fido, thou little knowest what thou hast done"!

But our author may, after all, still be puzzled to discover how man, who was created, not only *good* but "*very good*", could *of himself*, without help from some "foreign influence", err or do wrong. We answer; If he had not the power *in himself* to disobey, then he was not a "*free agent*"; and if not a free agent, not man at all. If he had no power in him self to move except in one straight line as he was acted upon, and moved by his Creator, then he was certainly "*a machine*", which our author asserts he "*was not*" But if it be supposed that man (if it be lawful to call such a *thing* a man) was *created* so good that he could not deviate from one straight line of obedience as moved by the Creator without a foreign antagonistic Power or Being, this latter power could not possibley make a free agent of him: he would be "*a machine*" still. The necessity of being moved by a "foreign power" — a power or principle *out of itself* — is the very diffinition of a machine. No reason nor Logic can show that a machine would become a free agent by being placed between two opposite forces, whether *those* forces were equal or unequal. If they were equal the machine would be brought to a perfect stand still and be held in equilibrio; consequently could not perform even the work of a machine. We must suppose the "*antagonistic*" force to be the stronger, before the *machine* could be propelled the wrong way; and even then, it would still be a machine & not a free agent. It is equally true and demonstrable that if God made a *thing* so good that it had no power in itself to err, and His power constantly controlled that *thing* in a straight line of progressive goodness, that *thing* must continue forever in that direction unless an *antagonistic* power Greater than God, stops its course and turn it back from obedience. Thus we discover by inevitable consequence that the "Antagonistic Evil Being", of our author was more than a match for his "*Supreme Being*." And after all the labor of getting up so terrific and Super-Supreme a monster to help God make a *free agent* out of that beautiful machine impelled on so gloriously, it is found, that this great antagonistic

Part 3 power would only stop it, turn it back, and play "*smash*" with it more or less. We are at last forced to the conclusion that this "*forreign influence*" is just the thing to *un*-make instead of making a free agent— That a free agent must have power *in himself* "to choose between obedience and disobedience"; instead of being impelled by a forreign influence he must absolutely be free from such influence; and must be so constituted, that he can act *freely* from himself in order ~~in order~~ to be a free agent and accountable for his actions. Finally, in the authors own energetic words: "It is impossible for man to be a living rational being without having sensible *self-acting* life, and [Devil out of the question] *the power of choice must be the result*".

Again we find in the same author the following lengthy paragraph.— "The doctrine that there is *no evil* entirely abrogates the teaching of Jesus Christ, which was exemplified by his life, sufferings and *violent death*; and which showed that *both Good & Evil had a positive Eternal Existence*; and that as the elements of good concentrate in, & proceed from an absolutely *Good Being*, so do the elements of Evil concentrate in and proceed from a Being absalutely Evil. And it was equally impossible for the Good Being to originate (directly or indirectly) an antagonistic Being or element, as it was for the antagonistic Being or element to create the Author and element of all Good".

The doctrine of "*no evil*", and that of the "*Eternal Independent existence of evil*", are perfect antipodes, and must be considered the two extremes of falsehood, between which truth must be found.

God is a Necessary Bing. Nothing cannot produce something Nonexistence cannot produce existence. But we know ourselves to exist, and are conscious of thousands of other existences all around us, and we must of inevitable necessity refer our own existence, together with that of the objects which we see, to some Cause or Being adequate to their production. This *absolute necessity* which the rational mind is under to conclude an Eternal Cause or Creator from the things that exist, is the reason of applying the phrase, *Necessary Existence* to God. Pursuing the thought, we *discover* that a Necessary Being is necessarily Eternal, Self-Existent, Independent Almighty, having no *previous* being to limit circumscribe or control him. Such a Being must of necessity be wise, Part 3 and his Wisdom must be *infinite* and perfect, as there is the same reason for the infinity of his Wisdom as for that of his Being & Power. Being infinitely wise he must must perceive that Good is infinitely better than Evil— *Love* infinitely better than *Wrath*; in a word, that the Benevolent dispositions, are infinitely preferable to the *Malevolent*. And being independent in his existence, and consequently independent in his actions & choice, he must of *infinite necessity choose to be Good*, *to be Love*, to be Just, to be Right and Righteous; finally he must be infinite in all his perfections. Hence we say with logical and mathematical certainty, that a *Necessary Being is necessarily Good, Wise, Perfect*, and we argue all this from the mode of his existence—from the fact of his being *Primary, Self-existent & Independent.* How is it possible after thus demonstrating that a Primary being is necessarily good & perfect, to admit that another being can exist whose mode of being is precisely the same and that he can, nevertheless, possess a nature "*diametrically opposite*— absolutely *malevolent*"? Whoever asserts that a Primary Independant Being can be absolutely evil and malicious, has no argument to prove, that there exists another Being of precisely the in same mode of ~~Being~~ Existence can be, & is, absolutely Good. Hence when our author asserts that "God is essential absolute and unadulterated Good", he makes an assertion which cannot be proved on his hypothesis.

To admit the existence of two Primary independent Beings of similar natures even, is so great an absurdity, that it cannot be done only for the sake of argument; but when thus admitted to suppose that these two Beings whose mode of existence is precisely the same, can possibly be diametrically opposite in their natures and attributes, is a tenfold worse absurdity. If we admit two such existencies, we may with equal reason admit ten — ten thousand or any number we please. So then, unless, because we have admitted one great absurdity we grow reckless of reason, and assert every thing at random, we must still admit that these two Beings possess one common nature, and are necessarily similar in their attributes and dispositions. But if we have Two Similar Good Primary Beings — We have ~~no~~ Infinite — no Supreme Being — no God! And if one of them is "absolutely Evil", we are still without a Supreme being, & much worse off; for that Monster may do great mischief and hurt folks, and he being independent in his actions, the Good Being cannot con-

Part 3 trol or hinder him. I would altogether prefer having One Infinite Supreme Being, to two Finite ones however Big they might be. — Of all the vast variety of organic beings which surround us, the individuals of each species, whose mode of propagation and existence are the same, are absolutely similar in their natures. And this fact, in our authors own language, results from "laws more enduring and unchangeable than the laws of the Medes & Persians". The inevitable consequence of this argument is, that after violating all logic and reason by admitting of so great an absurdity as the existence of two or more Primary Beings, we gain nothing by it: We have not found an Eternal source of evil after all. But two Eternal independent beings cannot be admitted. When the mind has rationally traced out the existence and attributes of One Necessary Being, it cannot logically suppose another; because One Infinite Being of Infinite Power and Wisdom is fully sufficient to account for creation. So in strictness of language and Logic, there can be but One Eternal Self-existent, Infinite & Necessary Being. To suppose another is not only un-necessary, but absurd. There can be but one Infinite space; If you suppose two you must set bounds to each, and this destroys the _infinity_ of both: for infinity means _without bounds_. So if you suppose two Primary Beings, you undeify both; for there can no more be two infinite Beings than two infinite spaces; and a _finite_ being is not God. Nor can either of those two Beings be "_Supreme_", each being _independent_ of the other. To talk therefore, as the author does, of God as "_The Supreme Being_" is a supreme absurdity; since he asserts another Being wholly independent of him.

But it will be objected that after finding an efficient Cause for the existence of all _good_ things, we still want an efficient cause for the _evil_. And it is urged, that since our Necessary Being is necessarily good and perfect, to suppose that evil originated from him, would be to deny his necessary goodness. However distressing the necessity may be to discover the origin of evil, we cannot remove the difficulty by supposing an Eternal self-existent evil being; for in so doing we create a greater absurdity — a more unintelligible enigma than we remove. Whenever we assert, contrary to the inevitable necessity of rational deduction that a Necessary Being is not necessarily Good and perfect we destroy the _necessity_ of a primary Evil

Part 3 Being. If a Necessary unoriginated Being, be *necessarily* *Good*, then a necessary unoriginated evil Being *is impossible*; But if an unoriginated Being be *not* *necessarily good*, then God is not *necessarily good*; he may be *imperfect* and have a mixture of Good and Evil in his character. If such a Being be not necessarily wise, & infinitely so, then we are under the necessity of concluding that tho he may have some goodness & some wisdom, yet both are imperfect and of consequence such a being is liable to err, and make mistakes in his plans, and to be disappointed in the results of his opperations. Thus the origin of Evil would be easily account for without either the necessity or absurdity of supposing more than *one* Primary and *Necessary* Existence. So then, the case stands logically thus: If a Selfexistent Being be *Necessarily* Good, there can be no self-exist evil being; but if a self-existent Being be *not* necessarily good, then God is not necessarily and unchangeably Good, and may therefore be the author of evil: consequently we have no necessity for a self-existent Devil as the author of evil. According to the first proposition the existence of a primary evil being is impossible; according to the second, he is wholly unnecessary. This is as plain as that "*one & one make two*".

If we cannot argue that God is infinitely good and wise from the mode of his existence, we have no method of proving that he is so. To assert therefore that "God is essential, absolute unadulterated goodness", is but assertion, and is the very thing that he must first prove, who denies that his goodness, and all other perfections result from his self-existence — from the mode of His Being.

Again, in the passage under consideration our author says; "The life, sufferings and violent death of Jesus Christ showed that both good and evil had a positive and eternal existence". This is not as plain to my apprehension as that "one & one make two". I can readily admit that "the life" and miracles of Jesus showed that Good had a positive and eternal existence, because he performed, ~~because he performed~~ that which no man of himself could do. When he healed the sick, restored sight to the blind, hearing to the deaf, cast out demons, that is, restored the maniac to reason, fed thousands on a few loaves and fishes, and raised the dead to life, he showed a power of goodness which must be referred to an eternal Good Being; and to this Being Jesus did refer it. But his "violent death" showed nothing but what mere wicked men could do, and have

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have done in millions of instances besides. He was crucified ~~between two~~ as a malefactor, and so were the two thieves that were crucified with him, and it took no more than human power & human malice to do either. It is absurd therefore to infer a primary eternal evil being from the evil actions of mere men. Nor can we perceive why the "*violent death*" or murder of Jesus of Nazerth should show or prove that evil had "*a positive & Eternal existence*," more than the murder of any other good man unless we take *Calvinistic* ground, that Jesus Christ is "*very God*", and that the Devil killed him and sent him to hell! Upon this supposition we may admit it would take a very big devil, and super human power to do that — a power nigh unto a "positive and primary Evil being". But unfortunately for this argument, it is quite as hard to swallow as an Eternal Devil. — But our author continues and asserts: "That as the elements of Good concentrate in, and proceed from an absolutely Good Being, so the Elements of evil concentrate in and proceed from a Being absolutely Evil." The *Good* manifested in the life of Jesus Christ, as we have seen, was infinitely beyond human powers, and consequently we are under the necessity of admitting that the good manifested in his life "proceeded from an eternal absolutely Good Being". But the same cannot be said of the "*elements of Evil*", because mere man is capable of performing the act spoken of. And that man is the very being which this act did "*proceed from*", we have the testimony of this same Jesus Christ, who knew so well what was in man. "Out of the heart (of man) said Jesus, *proceed evil* thoughts *murder* &c". Observe, he does not say, they proceed from "*a foreign evil source*" through man, but had their source and origin in the heart of man. No other or higher source need be sought.

Our author further goes on to say; "And it was *equally* impossible for the Good Being to create or originate (directly or indirectly) an antagonistic Being or element, as it was for that antagonistic being or element to create the Author of all Good." First, we observe here that the perfect "*equality*" of the two antagonistic Beings is plainly assumed, which we have had occasion so often to point out; so that what is "*impossible*" for one to do is "*equally impossible*" for the other. We hesitate not to acknowledge

Part 3 This impossibility for the Good Being to *Create* an antagonistic Being, either "*equal*" or unequal with himself; for such an antagonistic Being as our author supposes never did, nor never can exist. The thoroughly illuminated mind contemplates God, in the words of our author, as "*The Essence of all worlds and all existences.*" And of course *all* beings great or small good or bad owe their initiation into existence to this One Eternal *Essence* – *God*. The whole universe is full of his Glory and Presence. No dark corner is left for an antagonist of the *Infinite Being* to creep forth from, and invade, by surprize, the dominions of the Omnipresent Jehovah. If man as a free agent has broken the laws of his Creator and thereby injured himself, and produced evil and suffering to his race, yet he is surely too puny a creature to be stiled the Antagonist of the Infinite Being; and his *finite* evils are too insignificant to be set up in antagonism to the infinite goodness of God.

If we take an enlarged view of the universe and contemplate the thousands of suns & systems of worlds, moving in the most perfect order and harmony we find no traces of evil. All exhibit the existence of One Omnipotent

All-wise Being, the very harmony of whose works, proves him to be the sole Arbiter of the Universe. If another Being Self-existent, Independent, perfectly Antagonistic & consequently equal in power to the Good Being, did exist, whose "very being is only evil", we should see "Planets and suns, run lawless through the sky". Counter suns and systems would be created, and brought into tremendous collission with those made by the Good Being; and instead of order & harmony, chaos and confusion would reign throughout the universe, and give as unmistakable evidence of the existence * and terrific energy of that bad Being, as the harmony which really exists, proves the nonexistence of such a Being.

If we decend from the contemplation of the illimitable universe to the consideration of the innumerable existences that surround us, we see the same order beauty & harmony in every thing except man. In the elegant stile of our author, "The vegetable kingdom shows forth order, in "all the infinite variety of its productions. There is not a "plant so vile as not to exhibit system and beauty & beauty "in its organization; each branch and twig and leaf, is but "an outward manifestation of an invisible and eternal law". Here then we still find no traces of evil, or of the action and

Part 3 power of that mighty malignant Being which seems to possess the imagination of our author. — Again he writes "The *animal kingdom*, from the microscopic insect to "the half reasoning Elephant is also subject to, and governed "by laws called *instinct*, far more enduring and unchangeable than the laws of the Medes & Persians, and which (in "a state of original freedom) leads them to do in all respects "that which is for their best good and future welfare.' This "also cometh of *the Lord of Hosts*, who is wonderful in counsel, "and excellent in working. (Isa 28:29)".

So then according to our author's own showing, the whole animal world is still governed by those unchangeable laws of their natures in which they came forth from the hands of their Creator, and consequently yet remain "*very good*" We yet find no traces of that eternal antagonistic power of evil. Surely, he cannot be so very bad after all! Indeed I begin to consider him almost *negatively* good. Of all the innumerable hosts and varieties of good, glorious and harmonious things in the universe after the most diligent search we can find only one single species which he is even charged with meddling with and corrupting. He is now on his trial for this charge, but as yet we have found no satisfactory evidence against him. In fact we have not yet discovered the culprit and we shall most probably have to return the writ for his arrest in the form of the Missisipi sheriff *"Non come atibus in swampum"*.

But in all sobriety, can the existence of this little speck of evil, and it of so *recent origin*, require the logical conclusion of the existence of an Eternal Independent Evil Being, whose dispositions are "*only evil*", to account for its production? As we have searched through all the universe and find evil to exist no where *except in man*, there is the highest presumptive evidence that he is the real culprit. And is it not more rational to conclude that he originated as Dunlavy says, *his own evil*, and that by the abuse of faculties and things in themselves very Good?

In connection with the last quoted passage, concerning the immutable goodness of the "*animal Kingdom*", our author celebrates the glorious condition in which man stood in his primeval state, and to strengthen and prove his position quotes Ecl. 7.29: "God made man upright". If the author really believes this, to be divine revelation, why can he not believe also the concluding clause that follows this? "God made man upright but *they* have sought out many inventions". "*They*", not some evil being for

Part 3 them, but "They" "themselves" have sought out many inventions". Our author says, on the same page: "By the insinuations of Evil, ~~man was induced to~~ operating on "his innate love of knowledge, man was induced to violate the great law of use." Why can we not rationally admit that this "inate love of knowledg" planted in him by his Creator, and "very good", might be perverted by man him self, seeing he was a "free-agent, having self-acting life, and the power of choice to obedience or disobedience in himself, as the author acknowledges, without "the insinuations of evil" from a foreign source; and thus agree in sentiment with the Wise man.

We have not only seen that the magnitude of evil, compared with the order, harmony and real Good of the universe is very small — a mere speck, — but we can show its history and chronology. There was a time when it did not exist — when every thing was very good — and consequently a time when it began to be; therefore it is not eternal. Its earliest date is only about 6000 years ago[†]. We have no such history or chronology of Good; it is Eternal. There is no statement in revelation or reason of a time when every thing was "very evil"; and a fixed time and manner

[†] It never existed till after the creation of Adam.

when & how good was introduced or _began to be_. So we find no just parallel between the two as to the _mode_ of their existence, or their _magnitude_: Then with regard to the _quality_ of the good and the evil _respectively_, we find the same want of any parallel or ground of just comparison: Good is the spontaneous efflux from an Eternal Self-existent good Being, whom we call God, and is manifested in the production of all the multifarious objects of creation and their adaptation to good and useful purposes, and also in the ample provision made for every natural want. Evil is the perversion of good — sin and its consequences — the rebellion of a created accountable intelligent moral agent, _against the laws of his own nature_ — laws established by the Creator for the agent's best good. Therefore evil — moral evil — could not originate from a primary independent being. For a Being who is independent in his existence, is independent in his actions, and owing no allegiance or service to any other Being, he can not rebell and of course cannot have the nature of sin nor rebellion in him. It would be just as impossible for such a being "_to transmit_" a sinful and rebellious spirit, which he had not, nor could possibly have in himself, even supposing him to have

Part 3 an opposite disposition to another primary Being, as it would for this other Primary Being to do the same.

Our Author says: "But if that which does not possess an *acrid quality* cannot transmit it, so neither can God who is essential absolute and unadulterated good, ever exhibit outwardly in his creation, that which is opposite to, and has no existence in himself — *evil*". If this is impossible for God, it is equally impossible for another Primary Independent Being to "*transmit a quality*" which he does not possess in himself — *sin*. It is therefore logically demonstrated upon the authors own principle that the *sinful* quality in man could never have been transmitted to him from any Primary being whatever; whether we call him God or Devil. And of inevitable consequence we must look else where for the origin of *Sin* or moral evil.

Again, with regard to the *magnitude and quality* of the good and evil that exist, we may observe, that from a thousand suns and systems that roll in order and harmony through illimitable space down to the microscopic animalcule or the least spire of vegetation, all of which are "*very good*", we find not one thing but what is infinitely above the power of man to originate, and consequently must of inevitable necessity trace the footsteps and and handywork of an Infinitely wise, good, omnipotent Self-existent Being. On the other hand when we look at the magnitude and quality of the evil that exists we find not one thing, but what flows from the passions & actions of bad men. Not one other being or thing is capable of moral evil.

Our author says: "There are principles of good and evil, and these are reduced to actions – facts – by intelligent beings. This will not be disputed; but when he next asserts that, "there is the same amount and kind of evidence in proof of the existence of one, as there is to prove the existence of the other," we hesitate, and doubt whether we understand him. If he means that there is sufficient evidence to prove the existence of both good and evil we shall again admit his statement. But if he means by "same amount & kind" that both good and evil are equal in amount – and equally derivable from Eternal Primary sources and that "there is therefore the same amount and kind of proof for the existence of one of these sources as there is for the other, which I suspect to be his meaning, then he states a most palpable error as has been shown. He next enumerates a few of the evil dispositions as specimens, contrasting them with their

Part 3 opposite ones — "hatred, war, revenge, cupidity, lust;" and justly adds, "*Persons* subject to these passions & principles are real *entities*"; and we may add that "*persons*" are the *only* "real entities" in existence that are subject to these passions and principles; and so far from these passions and principles, "*existing abstractly*," as our author says, they in reality exist no where else but in "*persons*" — human beings — There are no actions nor things known to us, flowing from these passions and principles but such as are performed by mankind. There is not one moral evil under the sun, known to man but what he himself commits; while infinite numbers of things, good and glorious surround us on every hand, which man has no power to originate or produce. How then can it be true that there is the same amount and kind of evidence for the existence of a primary evil Being as there is for the existence the Good Being? Seeing there is no sin nor moral evil but what man can commit, we have *very* strong presumptive evidence from that fact alone that he is the very culprit that originated it; and we find not the least necessity in the case to suppose a power infinitely above man to produce what man himself can do. Indeed if there were no greater amount and kind of evidence for the existence of an Eternal Good being than there is for that of an evil one, all mankind (except perhaps our author) would be Atheists.

If I could believe in the existence of two Primary antagonistic beings, I would take off my hat to both, and devoutly beg pardon of either of them for calling him *Devil*. And I would respectfully state that I had only done so for distinction's sake, and not out of any irreverence for so sublime a being. It is perfectly plain, if two such beings exist, that the application of the term devil or evil to either of them must be perfectly arbitrary. Each character would be the *good* of him who chose and possessed it, and there could be no *evil* in the case, only as each would be devil or evil to the opposite party; and this would be perfectly reciprocal. This must be so from the consideration that a Being independent in his existence, is at perfect liberty, so far as other beings are concerned, to choose what he will be. And it is impossible for an independent *intelligence* to prefer misery to happiness—pain to pleasure—evil to good. Therefore whatever character or attributes he might choose, must be *good*

Part 3 to him — must be such as would produce perfect happiness. There could be no such thing as evil only relatively — nothing intrinsically evil, or evil in itself. Thus we see that the author's doctrine when traced to its legitimate results, proves precisely what he himself was arguing against, to wit, that "*there is no evil*". According to his hypothesis the *malevolent* dispositions can be freely chosen by a *primary* independent ~~being~~ *intelligent* Being, and become his *good*, and make him just as happy as the Benevolent ones. Therefore these malevolent dispositions must be good *in themselves* and equally productive of happiness, or they could not be chosen. In the energetic language of our author, "This is really commingling and confounding opposite and contrary qualities and things; if not overturning the foundations of sanity in the human mind"!

It is a self-evident axiom that malignant dispositions cannot make an intelligent being happy. Consequently it is impossible that a primary independent Intelligence should chose to possess them. This, therefore, is an impregnable argument that a Necessary Being is necessarily *Good*; and it anihilates at once & forever the doctrine of a Primary Malevolent Being. If there could be two primary Beings of opposite characters they must both be intrinsically *good*. Evil could be only the incidental result of their antagonism, for which they would be equally to blame. As, according to our author, it required their *co-opperation* to produce a free agent, so it would require their joint opperation, or rather their mutual collision to produce *Evil*. But to talk of *two antagonistic goods*, or good Beings, is as absurd as to talk of *antagonistic truths*! Yet this absurdity is involved in the doctrine of two Primary antagonistic Beings. After all, these two Beings who are so conditioned that they must keep up an *eternal bickering*, can neither of them be very Good. Their tempers must be very much *soured* and either of them would make a suitable deity for old scolding women.

The great sophism in this marvelous paragraph we have been considering may be thus exhibited. It is first *asserted* that "*evil* had a positive eternal existence; but this tremendous position rests on no proof but the "*violent death of Jesus Christ*;" which, as we have shown, is no proof at all. This mere *assertion*, as tho it had

Part 3 been proved, or were self-evident: is stated as the predicate of the argument. The next step in the sophism, is to show that this "eternal evil" concentrated in, and proceeded from a Being absolutely evil". The author has now got his Evil Being, and as the evil was eternal, the Being from whom it proceeded, must be an Eternal self-existent Being. To make this still more certain the argument is continued thus: "And it was equally impossible for the good Being to create or originate, directly or indirectly an antagonistic being or element, as it was for the antagonistic Being or element to create the author and Element of all Good". All this string of consequences would be true if the predicate had been true; and we concede at least this much to our author's argument, that it was and is and ever will be impossible for the Good Being to create an eternal antagonistic being. But we cut the knot and state that the only reason is, that no such Antagonistic Being ever did, or ever can possibly exist. The predicate of the argument — the "eternal existence of evil" is not self-evident, it is not proved. Its falsity is perfectly capable of demonstration, and has been demonstrated. This being the case, all the conclusions drawn from it, fall to the ground. The argument is just as falacious — just as much of a sophism as the following: "The earth is a plane and at rest: The sun rises and sets once in 24 hours; therefore it is positively evident that the sun makes a diurnal circuit round the earth"!

Again; If Evil has an Eternal Self-Existent Being as its fountain, who is fully equal if not superior to the fountain of Goodness, then the evil must eternally continue to exist and there is no hope nor possibility of overcoming it, and it extends to *God Himself*. Beings of equal power and indepence, with opposite principle can harrass and afflict one another. The combats of ants in their mole-hill, with all the pains and evils they inflict on one another, reach not man; they are no evils to him. But man is a fiend to his fellow man, and men being equal and antagonistic, afflict and torment one another. But their evils reach not God, they are no evils to Him. He is neither afflicted, harrassed nor tormented with them. Our author thinks He has never *seen* or even *thought* of them (p. 58) So then, as the evils of man were originated by himself, they must terminate in himself; they can reach no higher. And as man is a finite being his evils are finite;

Part 3 for it is absurd to suppose that a finite cause can produce an infinite effect. The opinion that the evils of man reach not God and that they originated in man himself is well expressed by an apostle. "Let no man say when he is tempted, I am tempted of God: *for God cannot be tempted of Evil*." Or rather, according to the Greek, θεος απειραστος *Theos apeirastos*, God is *unaffected* by evil, neither tempteth he any man; but every man is tempted when he is ensnared and allured by his own lust; and when lust is conceived (his own, lust) it bringeth forth *sin*"—*Evil*. Here was an exceeding fair opportunity for the inspired writer to have introduced the "*foreign source of evil*"—the Primary antagonistic Being, as the source of man's evil; and indeed we think he must undoubtedly have done so if he had believed in the existence of such a being. He begins by denying that God can be affected by evil, or that he can tempt any man to sin. Why did he not inform us that man, instead of being tempted by God, was "tempted by the evil suggestions of a foreign enemy"—a primary antagonist of God! The good apostle "*had been with Jesus*" and learned better—learned that "out of the heart of man proceeded evil."

"*Good and evil exist abstractly*," says our author. This abstract evil, tho a pure fiction, seems nevertheless to have been viewed by the author as a real entity. Every one who has in some degree analized the human understanding, discovers that the mind constantly makes abstractions of goodness, sweetness, whiteness, blackness &c; but such abstractions have no existence except in our minds For goodness cannot exist only as it inheres in some being or substance, capable of doing or being good; and so of sweetness or whiteness they can have no existence only as they inhere in some substance capable of exhibiting the colors of white an black concretely to our sense of sight, and so to produce the ideas of backness & whiteness in our minds. The same is true with regard to the whole class of abstract terms and ideas. If we should assert that white & black or sweet exist abstractly the absurdity would be plainly manifest; and it must be equally absurd to say the same of good and evil; unless we mean by "abstractly" ideally and not really. It is therefore unphilosophic and erroneous to suppose that good and evil exist abstractly. A thing is good or evil as it produces pleasure or pain; when it results in happiness, we call it good, and when it produces missery, we call it evil, but it is the pleasure & pain

Part 3 That we feel, which we call good or evil and not the agent that produced them. For altho the ideas & sensations of Good and evil are perfectly distinct and opposite — as much so as pleasure and pain, and must forever remain so; yet nothing is more certain and obvious than that these two opposite sensations can be and constantly are ~~be are constantly are~~ produced by the same agent. How pleasant — how Good is fire in cold weather at a right distance and proper quantity? How good, useful & necessary to our comfort in a a thousand ways! But if placed in contact with us what pain and evil it produces! How dreadful the evil! how terable the calamity when this good element produces the conflagration of cities and ships, and devours with insatiable fury multitudes of human beings, destroying, as it sometimes does in a few hours the labor of centuries! The same may be said of the good element of water and a thousand other things. Our author is right when he affirms, a few paragraphs above, that "Good is good in all the different stages and processes through which it may pass as is proved by its happyfying effects upon all sensuous existences ++ So also is evil evil, in all the different stages through which it may pass, as is evident by the pain, suffering and unhappiness to which things and persons are subject in proportion as they are under its influence". Thus plainly does our auther make good and evil to consist in, and be distinguished by the happiness or misery which we *feel*, *suffer* or *enjoy*, and not in the agent which produces those different sensations. And thus plainly have we also set forth that these opposite sensations of *good* and *evil* happiness and missery are produced in us by the *right* or *wrong use* of the same *good thing*; and that the evil thus produced is the effect of man's own ignorence, carlessness or design. — Let us suppose a case. "Good is good + + + as is proved by its happyfying effects; and evil is evil + + as is evident by the suffering & unhappiness to all who are under its influence". Here comes in a man perishing with cold he finds a good fire and sits down by it, and its genial warmth releases him from pain, and he knows the fire ~~was~~ is good "by its happyfying effects". He falls asleep and pitches headlong into the fire – gets burned and blistered painfully and he now knows that this fire, which a few minutes ago was so *very good*, is *very evil*, because of the pain and misery it produces. Thus he has positive proof that good is evil & evil good! In other words he knows

Part 3 That fire *is good* "*by its happifying effects*", and he knows it *is evil* "from the pain and suffering which it inflicts"! The simple truth is the fire is good — makes him feel happy when he keeps himself in a right relation to it, and it is evil — makes him *feel* miserable when he puts him self in a wrong relation to it. The man himself is the originater of the evil: there would have been no evil in the case if he had kept himself right. It has been already shown that the existence of good and evil, happiness and misery necessarily presupposes *Beings*, *Persons* & *things* capable of feeling and producing those sensations. But it is impossible for mere *abstractions* either to produce or feel those sensations; therefore, good and evil cannot exist abstractly.

Again: Our author after stating that "Good & Evil exist abstractly," says: "Upon the hypothesis that either one of these had a beginning the other must have *created* it out of nothing"! We have already seen that neither good nor evil can exist abstractly, nor can I tell why our author represents "abstract good and evil" as "*Creators*", as tho they were *real entities*. Abstract good can not *create* evil nor any thing else, one whit more than mere ideas can create entities. The same may be said of abstract evil. Our author seemed aware of this, for after enumerating the good and evil passions and principles, he says; "Persons subject to these passions are real entities". So it is not the abstract good and evil but the persons who are good or bad that are the "real entities". This is confessing that his "abstract good & evil" are meer idealities: even so. He goes on: "For ~~it is~~ it is equally as absurd to suppose that real evil could be made out of real good, as it is to suppose that real good could be made out of real evil". As he is writing of "abstract good and evil," all this labored logic is futile and utterly useless. No one will contend that the idea or sensation of bitter can be made out of sweet or evil out of good in the abstract. Abstractions produce no entities. But that real evil can be made out of a real good thing, is one of the most common occurrences of every day. Our food is positively good, and if we have an appetite, that two is ~~very~~ good, and the sensation produced by eating is pleasant and good; but an over gorge of this same positively good food produces pain and evil. So simple and easy is it for a good thing to be productive of evil in this way that most men

Part 3 *good men*, who have long since renounced the devil and his works, and have been translated from the kingdom of darkness to that of light, do, nevertheless, become active agents in producing this metamorphosis. And so it is, with a thousand other good things, which are "good in their right use and evil in their wrong use". As we have thus plainly shown how real good things can be turned into real evil, I will leave it to the author to show, how "real good can be made out of real evil". And when he has pondered the subject, without being able to satisfy himself, he may possibly discover that the reason why a good thing may be turned to evil and work mischief, and not vice versa, is, because God is the ~~only~~ *One only Eternal unoriginated Substance*, out of which *every* thing has to be made, and therefore every thing comes forth *Primarily* "very good", from the hands of the Creator. And that Evil is nothing but the *perversion of Good*, by a created "free agent." Our author says; "All the faculties of man were *originally Good* and innocent not excepting that of procreation". It was and is the perversion of these good faculties that produced and still continues the evil. I do not of course agree with him, that man was led to this perversion by a "foriegn influence"; and perhaps I have given sufficient reasons for dissenting.

Once more: Our author observes; "To attempt to evade the absurdity of the proposition, that either of these principles or Beings [i.e. Unoriginated Good & Evil Beings] created its own opposite out of nothing, by saying they first produced good or evil beings, and that these created their own opposites, is unreasonable & disengenuous."

The author gave us the promise in his preliminary remarks that he would "proceed upon mathematical principles, and as far as his subject would permit, would make every doctrine and principle assumed, as plain as that one and one make two". It were sincerely to be wished that he had "attempted" to abide by that proposal. One of the reasons why mathematicians succeed so well in demonstrating their problems, is, that they first clearly define all their terms, and then constantly use them in strict accordance with their deffinitions. If our author had done this, I think he would himself have discovered some of his errors. Let him define for instance the precise meaning in which he always intends to use the terms good & Evil, which he has so much use for; and I

Part 3 think the result would be the detection of some of his sophisms. It has been demonstrated that an Unoriginated Being is *Necessarily Good* — That a Being independent in his existence and actions must *necessarily* choose to be Good — That such a Being can not *sin*, or commit moral evil, having no law or Being to *sin against*. Consequently such a Being cannot be the author or originater of sin or moral evil, ~~in any sense~~ in any sense in which it exists in man. Good is not *rebellion* against Evil, nor is it the perversion of evil; but Evil *is* rebellion against, ~~good~~ and the perversion of Good, as has been shown. Therefore if it be not "unreasonable and disingenuous", it is absolutely absurd to rank good and evil in the same predicament as to their origin and thus to institute a comparison between them, as tho there existed a perfect reciprosity or parallelism between them, and in their origin & condition. The same thing cannot be predicated of good and evil reciprocally. Evil may be considered in a two fold view — *physical* & *moral*, but in which ever of these you view it — search as deep and as far as you please — it will always be found, that it consists in, and originates from principles and things perfectly good in themselves in right relations. This demonstrates that *good* is of absolute necessity, *prior* to evil, and consequently that Good is the *Only Eternal Unoriginated Substance*. So then the very best and most comprehensive definition of the term *evil* is "*The perversion of Good*". *Moral* evil is the act or state of rebellion, and its consequences, of a *created* intelligence or moral agent, by the misuse of faculties and things in themselves "*very good*." No other kind of being could possibly originate moral evil, nor could any other kind of being be subject to it. So far from needing a "foreign influence of any kind to cause man to rebel, such an influence would intirely exculpate him: the sin must be laid to the "foreign influence".

In reference to the passage under consideration I will so far agree with our auther as to admit that it would be perfectly absurd to suppose the existence of an unoriginated evil Being, who produced other evil beings, and that these last produced good Beings or "*their own opposites*". But the reason I give for this is, that it is impossible, in the first place to admit the existence of such primary evil Being. In the next

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place, there exists not the least proof that any order of secondary beings ever existed, which were *created* evil in their *primal* state. Search the Universe throgh and you will not find one single being or species of being that is evil in its original creation or existence; so there is not the least trace or evidence of the existence of a Primary Evil Being. Consequently it is just as absurd to suppose the existence of these secondary evil beings as the first. But on the other hand, we *may* safely affirm, and can clearly demonstrate the existence of One Unoriginated Being who is *Necessarily Good*. This Good Being did create man, all of whose faculties with the ten thousand objects that surrounded him were "*very good*". This good man was constituted a free moral agent by his Creator, which necessarily implies "a power or faculty of choice"— a power to make a right or wrong use of his good faculties, and other good things around him. And seeing God Himself made and constituted man thus, it is the climax of absurdity to suppose the intervention of a "*foreign power*"— an enemy and antagonist of God— necessary to mans free agency. Consequently, man had the power inherent in his very constitution, as he came from the hands of God, to pervert his good faculties, and make a wrong use of other good things in his reach. Man did abuse this power and thus became the originater of his own evil. If you ask me whence came the disposition of this good man ~~in this good man~~ to violate his Creator's laws, I will ask you whence came the disposition in your good man to side with the Devil? It is much more rational to suppose that man's own good appetite would dispose him to eat too much, as that another being should prompt him to do it; especially, if he was so good that he had no appetite or the least inclination that way. If man – the good man – as he came from the hands of the Creator, had any the least appetite, inclination or adaptation for any thing the Devil proposed to him to use and abuse, God must have been the author of that appetite, inclination or adaptation. Hence, even if we admit that the devil did prompt or perswade man to misuse any of his good faculties, God would still be as much the author of man's evil, with the Devil as without him. If God had not created man with such appetites all the promptings of Satan would have been as vain

Part 3 as to perswade a man, vomiting with the cholery, to eat a hearty meal of beef and cabbage. Our author seems to have anticipated this argument, and therefore a little below undertakes to evade its force by the following remarkable concession. "God exists in his own element, yet he could create beings with a *capacity for receiving evil influences, as easily as a man can make a vessel out of pure materials*, capable of holding the most noisome and poisonous fluids". It is perhaps well for the author to acknowledge that God "*could*" do this; it would not do to say right out that He *did do it*. And He could do it as "*easily*" as a man could make a vessel — it would not do to say as *consistently*. But illustrations are not arguments. This is a mere evasion — a subtle sophism; as if man were a *mere empty passive* "*vessel*", into which satan or any one else might come and pour what he pleased! In the author's own language, "man is a *free agent* having sensible and *self-acting life*, and the *power of choice* must be the result." So then satan himself could not poure any thing into this man unless he exercised that power of choice which God gave him to receive it; and even

This he could not do, unless the thing offered were adapted to some God-given appetite. But according to scripture, God did more than to create man with a mere "*capacity for receiving evil influences*"; and even more than to create in man appetites and inclinations which he might misuse to his injury, and the consequent production of evil. "He planted a garden Eastward in Eden into which he put the man"; and He, even God, planted in the midst of that garden, "the tree of the Knowledge of "*Good and Evil*". "It was *good* for food, a tree to be desired to make one wise". The serpent too— an emblem of the sensual principle— which pointed the woman to this tree, was an animal which the "*Lord God had made*". However figurative these things may be considered, or however symbolized; yet the fact that all the things concerned in the affair— snake and all— were created by God, must not be overlooked. Not one hint— not the least foundation — exists in the whole account, of any "*foreign influence*" or of any Being outside of the pail of God's creation having any ~~hand~~ the least agency in the introduction of evil into the human race. It is a sheer fabrication

Part 3 —a mere supposition, taken for granted without the shadow of proof, that the serpent was possessed of a foreign devil or primary Evil Being; and so acted as a *medium* or agent of old *Antag*, to instil his Evil disposition into man. It must be obvious, that unless the man had been so constituted as to be able of himself to originate his own evil he could not have been a "*free agent*."

With regard to the "tree of knowledge," the author of the "*Testimony*" says, "it was good in its right use and evil in its wrong use". And this is the case with all man's faculties, and every object of use within his reach. It would take a higher intelligence than our author, to inform us how God could have created *fire* for the use of man, and yet have so constituted the fire and the man that it would not burn and give him pain by coming in contact with it; or that the incendiary could not produce the conflagration of a city with it. The law that moves suns & planets and holds them in their spheres and orbits, causes man to fall from elevations and break his bones or dash out his brains. God is the Author of that law; but man is the author of his own carelessness or temerity. Every object in nature — the entire constitution of things is calculated to produce pleasure or pain, good or evil as they are rightly or wrongly used. But with regard to this notable illustration, which we have been considering, we will respectfully propound to the author the following queries. Suppose a man should "make a vessel out of the most pure materials", and set it where his next door neighbor and avowed enemy would fill it with "*poisonous fluids*", would any one think of blaming the poor *passive* and unfortunate "*vessel*"? Would not every one think the *maker* himself was very much to blame, his enemy very mean, and the vessel quite innocent? So much for this sublime and luminous illustration.

Thus we see that after all the labour, and the violation of logical consistency, in getting up a primary monster of evil, in order to exculpate the character of God, and help make *a free agent*, and thus to account for man's evils, it is discovered that old Antag, is perfectly useless, and may be quietly dismissed. And tho we necessarily arrive at the conclusion that man originated his own evil, we do not see that we are involved in what the author justly calls, "an absurd proposition", to wit, that "the

Part 3 Good Being created his own opposite out of nothing"!

How can such an absurdity be the result of the proposition that, God created a man who rebelled against Him? I utterly deny that God, "*the Good Being*" has an "*own opposite*", either created or increate much more that he *created* such an opposite out of either something or nothing. And who can show that this denial, and the proposition that God created a man that rebelled or miss-used his good faculties, is a paradox? The fact is, the author "*created his own absurd proposition*", and one no way involved in the doctrine he is opposing. And it is "unreasonable and disingenuous", to palm such an absurdity on his "*opposite*" [*opponent*].

The next paragraph reads thus: "If evil *be evil*, then it was an *evil thought* and design in the mind of the Creator God – out of which he created it, and first brought it into existence, whether He Himself did it directly, or whether he did it by producing another being-man – to do it for Him".

I confess that this paragraph puzzles me more, and appears more like sheer nonsense, than any other passage in the author's work. He doubtless had a meaning different from any thing that can be made out of his words, and probably meant to make this absurd proposition a consequence of the doctrine he was opposing. But this is only guessed at or supposed; as no such thing is expressed; we must therefore consider the paragraph as it reads. Is it then, indeed a necessary result of considering "evil to be evil" — to be just what it is, that "then it was an evil thought & design in the mind of the Creator God, out of which he created it"? What then would be the result of considering evil to be good, or not to be evil? would it be the reverse of the above?! We leave this to the author to determine. But he further declares that this astonishing result of admitting "*evil to be evil*" whether God Himself did it directly, or whether he did it by producing another being — man — to do it for him". This, as it appears to me, is simply silly talk. No one has assumed that God "did create evil either directly, or indirectly by creating man to do it for him. Man created his own evil — he did not do it "*for*" God, but for himself & he must suffer the consequence. Nor would God be one whit less the author of evil by producing a man "*with a capacity for receiving evil influences*," and leaving him to the devil to pour his evil into him". So then, if the fact of man's originating evil proves that it was first "*an evil thought* & design in God", Part 3 Then the intervention of the devil will not alter the case; and this charge against the character of the good being, whether intended by the author, as his words imply, or not, is nevertheless the logical result of his own argument.

His next paragraph is as follows: An acorn could just as easily develope itself into an apple tree as (if no independent being and principle of evil have any existence) can man progress or develop himself into a being, the germinal principles of whose character God had not thought of nor planted in him". Illustrations and comparisons when ill chosen, serve rather to darken and pervert, than to exhibit & establish truth. To compare man, who is "a free Agent having self acting life" and the power of choice", to an insensible acorn which only has the mere germ of vegetable life is nothing but a cunning sophism. Is it any argument that because an acorn cannot develope itself into an apple tree, that man, a free agent having self-acting life and the power of choice cannot change his character— obey or disobey his Creator?

As to the assertion that "God had not thought of" the character or condition that man might assume, it makes, Him to be a very ignorant, thoughtless Being and seems to contradict the statement in scripture He forewarned the man, saying: "In the day thou eatest thereof thou shalt surely die". It does seem as if he had "thought" of it after all; and this appears the more probable, seeing that He Himself had planted that "tree of Good & Evil", and knew and warned the man of the consequence of touching it. Here, it seems to me was a most fair and proper opportunity for God to have revealed to the man the Existence of his great Enemy & Antagonist, and warned him against his "evil insinuations". All he warned the man against was something which He Himself had created. How shall we account for this neglect in the good being? We must either concluded that no such Antagonistic being existed, or that if he did exist, God was wholly ignorant of both his character and existence. Our author seems to favor the latter conclusion, as he represents the Good Being utterly incapable of comprehending the character and nature of his adversary, "whose very Being is only evil – and the germanal principle of whose character God had never thought of"! I would ask the author if God is still ignorant

Part 3 of evil and the Bad Being from whom it flows? whether he is still unable to comprehend or "*think*" of it? If so, how did our author or *any* other created being become so well acquainted with the nature and character of *both*, and so come to know more than the Omniscient Jehovah? For certain it is that God could not have revealed that to others which He Himself is wholly unable to comprehend or even *entertain* as an object of "*thought*". Or does our author think that God has increased in knowledge and knows now what he did not at the creation of man? In his own words, has he, "come to the sapient conclusion that *his God has progressed and has all the time been changeing for the better*"? But we will hear him further in his attempt to prove God's ignorance by scripture, at a period long since man's creation; which may lead us to the conclusion that upon the whole he considers God "*unprogressive*" in knowledge, & that consequently He still continues in his primetive ignorence of evil.

"Thus saith the Lord, they have built the high places of Tophet which is in the valley of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart" (Jer. 7:30, 31). *He never thought of it.*

This, tho it shows the author's settled opinion of God's ignorence of evil, must nevertheless be considered as sheer trifling and puerility — in fact, a downright irish Bull! "God commanded them not to do it, yet "*He never thought of it*"! But the author follows up his subject, and persists in proving from scripture his novel position; to wit that God is ignorent of evil. "For" (says he) "as God is of purer *eyes* than to *behold iniquity*, so he is of too pure a *heart* to *think* iniquity." The scripture here quoted is eliptical. "God is of purer eyes than to behold iniquity (*with approbation*)." Thus understood it will not clash with another scripture; "The eyes of the Lord are in every place, *beholding the evil and the good*". But construed in the Authors sense, there is a direct contradiction between the two passages, and they would of course neutralize each other and prove nothing.

Thus far then the author has failed to prove from scripture that God is ignorent of evil. Still, however he quotes an other — "Depart from me ye *workers of iniquity* *I never knew you*". What sort of a Judge must that be, to condemn entire strangers — those he had "*never known*" and sentence them to punishment

Part 3 without any knowledge or proof of crime? The account indicates that he knew them well. How could he call them "*workers of iniquity* unless he had known them to be such? I have seen a modern translation of the N. T. which reads "I never *acknowledged* you", and this is the correct rendering of the Greek word εγνων (egnon) Parkhurst, in his Gr. and English Lexicon thus defines it in its helenistic or jewish sense, the style used by the N. T. writers. "*To approve, acknowledge with approbation*". This makes the sense rational and just, and is doubtless correct. The very narative in which this sentence is found proves it. It is addressed to those who assumed to be true christians, without being such in reality, and who on that assumption demanded the approbation and reward of their judge. "Depart from me says the judge, I never acknowledged you nor your pretentions; you are workers of iniquity,

Part IV

A Letter written to Brother on the forgoing Subject

Dear Brother,

Yours came duly, and I attempt a reply to your inquiry. + + After illuminating me with many profound remarks, in your excellent letter, some of which plainly point out to my mind the ~~Da~~ simple origin of *moral* evil, you quaintly enough add; "But the tough question *still* remains *untouched*". "Whence the *disposition* to practise a fraud? Or, to make the question more general, Whence the *bad disposition*?"

Was you conscious that you had just before settled this *tough* question yourself? Speaking of God's attributes, you ask: "Are these attributes changed in any particular by being imparted to other beings? Further; is it possible for God to change any portion of Himself"? Of course you expected these questions to be answered in the negative. You add; "The being who has these attributes, and the consciousness of their intrinsic value, and *right application*, is the being who has intuitive knowledge of the *wrong influence* on him self and others, when *perverted*. *Here in arises the condemnation of man*". Was you con-

Part 4 scious, that you was on the verge of revealing the whole "*mystery of iniquity*"? Why is man "*condemned*" in his own conscience for "*perverting*" truth, or rather, for perverting himself — his actions from obedience to eternal unchangeable truth? Because he is "*conscious*" that he *himself*, by virtue of God-given *free agency*, has done the deed, and that without any exterior force or foreign influence. Release man from this "*consciousness*"; show him by the light of eternal truth that an Independent, Self-existent All-Powerful Being, has, by force, or fraud, injected the *disposition* & instigated the deed, and consequently is the real, tho latent, *Cause* and perpetrator of it — man the mere catspaw — and he is condemned no more. I do not intend to trouble you much with "*quotations*", but will beg the liberty to bring forward one from our "Testimony" which strongly corroborates the above — and there are many other passages to the same point. "That the *Cause of sin* is to be found *in man alone*, is evident, not only from the history of Adam's fall, but likewise from *our own experience; for we sin in the same manner* that Adam did, viz, against the divine law, *voluntarily* and being seduced *by Our Own Lusts*". Not the Devil's lust, nor the serpent's, but our own lust, desire or appetite. Do you still ask, whence comes the bad disposition? Whence comes the disposition of a child to eat sugar? Evidantly from its own God-given appetite, and the adaptation of sugar to please that apetite. Whence came Adams lust or appetite? If he was "seduced" by it to commit his first sin, he must have possessed it before he sinned, even in his highest state of purity, when divines say he had nothing in him but what he received from God. But you will still ask, why does the child steal the sugar? Plainly, because it is "conscious" that it has been "forbidden". This initiative act of disobedience, persisted in, will superinduce a settled enmity and spirit of rebellion — a bad or wicked "disposition", as says South: "Long custom of sinning superinduces upon the soul new and absurd desires". An older author than South has written still more to the purpose, if you will allow me to quote from those "Old musty records". Paul says, "I was alive once, when without law but when the law came, sin revived & I died". Thus he acknowledges that the law and commandment of God which were "holy just and good", were made the occasion of sin and rebellion in him, thereby destroying that "life" and enjoyment which he had when he was with

Part 4 out law. So he adds; "The commandment which was appointed to *give life*, I found to be *unto death* + + *working death* in me by *that which is Good*"! This ~~was~~ of course was because he disobeyed the "good commandment". "It wrought in me", said he, "*all manner of concupiscence*". That which wrought such a terrible change in the condition ~~Paul~~ and "*disposition*" of Paul was the same which wrought it in Adam, and produces the same dire effects in this our day. Thus my friend and brother, tho' I have disobliged — perhaps nauseated you — "by quotations from musty records", I ultimately bring you down to matters of fact and experience as they exist in the 19th century. For, in the language of our "Testimony", above cited, "we sin just as Adam did", and I add, we superinduce and come into the possession of "*bad dispositions*" just as he did. To my mind, there is no mystery in this matter. The voice of God that forbids, is the admonition of our own conscience — the light of our own reason and understanding. God is light and light is God. God is Truth & Truth is God. This Light & this Truth is within us, and its mandates must be obeyed or "*condemnation*" will insue. The above mentioned child, could doubtless have eaten sugar, and enjoyed it before it was forbidden; ~~but~~ "but when the commandment came, ~~its~~ life and enjoyment in that thing was spoiled, tho its appetite for it still remained. The child is now induced to steal, this brings on guilt; and this in turn produces, first, fear, then hatred, and finally open rebellion and defiance! I have within a month or two received two letters from one who has gone through this awful process, and is now a rageing reprobate. This has transpired since I left my lovely home at U.V. where he then resided, and was held as a faithful brother; His "dispositions" were amiable, and I think he was generally beloved. But alas! He initiated his retrogression on the downward road by "stealing sugar"! That which his own faith and conscience had forbidden him to touch. He "began to cast lascivious looks" on one of the opposite sex, who as far as I knew was a good child. But his lustful eyes glanced contagious fire — the fire of lust; she caught the flame, and she too began to steal sugar. "In lust they burnt — till he led her nothing loth, to perdition. There they gave full swing to their carnal appetites. And now a further advance ~~ensues~~ in the downward road ensues, and a state of mind

Part 4 avarice is superinduced, called covetousness. He makes unheard of large demands on U.V. & N.U., and would, if in his power, grasp "thousands of dollars", which he claims he would have accumulated, if he had been working for himself instead of the Shakers! These exorbitant demands of his now "covetous disposition", cannot be satiated, and he passes into a state of "malice prepense". It increases to anger, rage and settled enmity against those whom so late he loved! Do not now suppose that these bad passions — this malicious disposition — is a real substance or entity; it is a mere accident or quality — a state or condition of that man's mind or soul which he has superinduced by his own volitions, or voluntary acts. And I will add, that this condition has taken place in the regular order of cause and effect, in accordance with the laws of man's nature and constitution, established by the Creator, that man may be punished by his sins till he learns better. He is now in the condition of Hymeneus & Alexander, "Whom", says Paul, "I have delivered unto Satan that they may learn not to blaspheme"! From this it would appear that the Old Gentleman in Black, did, in those days, super-intend a Reformatory institution for the reformation and moralization of "Blasphemers"! — Pretty fine old gentleman & quite useful; and it is to be wished that the clergy of the present day would lay aside their narrow prejudices, be liberal like Paul, and invoke this ancient professors aid, tho "colored", in affecting this great work of Reformation, in the effecting of which they have so signally failed. So much for those who believe in the old darky's existence. I need not tell you that the delivering those men over to Satan by Paul, only meant delivering them over to their own bad passions and lusts, and the torments of a guilty conscience. Are you now satisfied that "the tough question, whence comes the the bad disposition", is solved? If not, as I have yet considerable space left, which must be filled, I will begin afresh; tho with little hope of making the subject much plainer.

What is the reason that God can not commit sin? Not merely because he has no sinful nature or bad "disposition", but because He is a Primary Existence — a Self-Existent, Independent Being, owing no allegiance service or obedience to any other being, and therefore has no Being or law to disobey or sin against. This

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of itself makes it impossible That he should commit sin, or have a sinful nature. If there is another Self existent, Independent Being, whom you choose to call Devil He can no more commit sin, nor have a sinful nature Than your God can, and for the very same reason. As He is independent in his existence, he must also be independent in his actions. He cannot owe allegianc service or obedience to any other Being and consequently cannot sin nor have a sinful nature. Nor can he minister or impart to man a sinful or rebellious nature or "bad disposition" which he has not, any more Than your God can, who has it not. The supposed necessity for the independent devil's existence, is to account for man's being a sinner and having a sinful nature, so as to exculpate God by showing that said sinful nature in man was derived from said Devil and not from God. Man, it is argued, could not derive that from God which is not in the Divine nature, and consequently could not derive a sinful nature from Him. This is Granted; and I argue on the same principle and with equal force That neither could man derive a sinful nature from your devil, who is necessarily as free from it as your God is;

which has been clearly demonstrated. Consequently the aparent *necessity* for the Devil's existence, falls to the ground — He is not a *Necessary* Existence, and would if there could be such a being, be monstrously in the *way*. And since he does not fulfil the purpose for which his existence was alleged to be *necessary*, let him be dismissed

The truth is, it is *impossible* that either sin or a sinful nature, should either originate or be derived from a *Self-Existent Independent Being*. Call such a Being what you will *HE is God*! We argue the perfections of Deity from the *mode* of His existence. Thus a Necessary Being is necessarily Good & Perfect. As such a *Primary* Being has no previous power, being or principle, or any existence whatever, which can in the least degree, limit control or set bounds to his power He must be Almighty, His Power must be Infinite, that is without limits. Thus we can come to no other conclusion, than that all the attributes and perfections of such a Being are Infinite!; since there is the same absence of all previous causes to limit any other attribute as there is that of power. If such a Being possess any wisdom he must possess all wisdom

Part 4

; it must be unlimited, Infinite. Possessing Infinite wisdom He must also possess infinite Goodness, infinite Love, in a word all infinite perfections. This must be so, because Infinite Wisdom must show that the possession of these perfections are better than the want of them, and infinitely better than the possession of their "*opposites*". And there being nothing to limit such Primary Existence from being & possessing whatever is good and desirable in an infinite degree, He must *Necessarily* possess them. It is thus demonstrated that a "Necessary Being is necessarily Good & Perfect." If the little derived wisdom which men possess, shows them that the possession and exercise of justice, Mercy, goodness & Love is far preferable, and more becoming all created intelligences than the want of them, it cannot be possible that a Being of Infinite Wisdom should fail to see the same. Whence came this wisdom which men possess if not from that infinite source? If then, as we have seen, a Primary Self-existent Being must necessarily be infinitely wise, and, that infinite wisdom must necessarily argue the possession of infinite Goodness and every other perfection, it must be impossible for a Self-Existent Being to be a Malevolent ~~Being~~ or Evil Being. The two ideas then of Self-existence and Malevolence, are forever repugnant the one to the other, and never can be supposed to co-exist.

Notwithstanding this plain and easy demonstration of the non existence of a "Primary Evil Being", there are those who believe in such an existence, and oddly enough undertake to prove it by the doctrine of "opposites"! Thus, E. R. B., in his "Positions of Good and Evil", says "These Principles [Beings] are diametrically opposite to each other, and ever must be Eternal Opposites". This, if it prove any thing, proves the entire non-existence of the Evil Being Power or Principle, since that which is "diametrically opposite" to Self-Existence must be absolute non-existence. The opposite of Infinite Wisdom must be the entire want of any Wisdom, and the opposite of infinite power must be infinite weakness, that is the entire want of any power, and so of the rest, by which the Great Self-Existent Evil Being is proved to be a perfect Non-entity!

So far from a Primary Evil Being, being Necessary

Part 4 to originate sin & rebellion, no other [illegible] but a created dependent being—one who owes allegiance—can sin or rebel. Sin is not a substance or entity, it is an accident or quality belonging to a sinner—or to a man as such. This quality is not essential to the character of man as man for he would be, and is, much more a man without it. ~~This~~ Neither this act nor this quality can originate from, or belong to any other but a created accountable being. Your Devil can no more sin against your God than your God can sin against Him; they both being equally self-existent and independent of each other, neither of them can occupy the status of a sinner. It being thus demonstrated that we have no need of the old "Darky" he utterly failing to answer our purpose we will forever dismiss him, and that whether we can tell whence cometh the "sinful nature" or not! — Your Br &c

Appendix

Detached remarks, and Extracts

On making inquiry about the doctrine of *Two* Eternal Primary Independent Beings, One Good, the other Evil — One God, the other Devil, let us first be sure to secure the Good Being with all his Infinite and Necessary Attributes, and then see if there is room left in the Universe for a Primary Devil R.

We must not fail to observe that it is set forth by the author we are considering, that man's "*innate love of knowledge*", given him by the Creator, was the *weak* point in his constitution which exposed him to the "*insinuations of Evil*", or inclined him to listen to, and follow the advice of the Devil. This makes God about as much to blame for man's fall as the Devil, and much more to blame with the devil than without him. R.

Our author seems puzzled to know how such a great Evil Being, antagonistic to Deity, came into existence, if he is not a primary Self-existent Being. To suppose that God, the Good Being ushered into Existence such a mighty Antagonistic Power is monstrous! The author's trouble would be all over if he would "*destroy*" his great Devil as Jesus did his — anihilate him —

sweep him out of his universe! — We each have a Universe of our own; and we fill it up according to our internal perceptions. Some fill up theirs with Angels and Saints, devils and sinners — local heavens & hells — A local Humanized God — & a local or personal humanized, and monstrous big Devil — Superstition lends her aid to some to people their Universe — "Teaches the weak to bend, the proud to pray

"To powers unseen & mightier far than they
"She from the bending earth & ~~bent~~ bursting skies,
"Sees gods decend & fiends infernal rise
"Here fixed the dreadful, there the blest abodes
"Fear makes her devils and weak hope her gods".

This Superstition having once gained possession of the human mind has been diffused and delivered down from father to son; and is destined to run its course of some ages & generations to come before it can be fully eliminated from the intire race. R

R

"A Being absolutely evil" is one who is Evil Essentially; whose essential character and being would be changed and destroyed by becoming good, or being any thing else but Evil. Such a being could neither originate nor exist in God's universe. It would contravene the Divine Attributes, and subvert the Primary principles of Being and X Creation. Life, and intellect – *intelligent Being* – can no more exist "*absolutely* Evil", than vegetation can grow on an iceberg in the polar seas. Man is the only being known to us in the whole universe which is tainted with moral evil – who has evil dispositions – and *does* evil *works* in a moral sense. But these evil dispositions and consequent wicked works are *qualities* and *accidents*, not essential to him as man – constitute no real part of his manhood – he would, indeed, be much more a man without them. This is the ground of *man's* ultimate *redeemability*. R

"When *men* under cover of law would force you to do wrong and commit sin, only battle will defend you &c you must resist. It is a part of the comprehensive command, "Resist the *devil* [bad "*men*"] and he will flee from you". The *devil* is distributive in our days. Some of him is in Governments; some of him is in governors; some of him is in judges; some of him is in commerce; some of him is in one thing and some in another. There is a part of the devil, and enough to raise us up to vigilance & conflict all through society. And frequently the orders imposed upon men are such as to violate reason and conscience & purity, and then men must resist." H. W. Beecher.

It is clear that Beecher has no faith in a _personal_ devil. Resisting the Devil is resisting unjust and wicked _men_ who would force you to violate your conscience.

"We are bound so to carry ourselves, that our presence shall make the _devil_ that is _in every man_ flee & hide, and the angel that is in every man spread its wings and come forth in white" H. W. Beecher, July 24/69.

Here his devil is not only still "_distributive_" and _impersonal_ but simply means the "_bad dispositions_" that is in every man.

"The search for the _origin of evil_, about so much has been thought and said, is a mistaken search in the direction in which men are looking for it. When men have squared the circle, and found the philosopher's stone, and discovered perpetual motion, than they will find this too. But they will not find _any_ of them. They are all four of them mistakes. The reason why God made seeds instead of perfected fruit is the only question. Why did God make them at the bottom and then say to them, "Clime clear up to the top"?. For the origin of evil is but another name for the origin of suffering. And suffering is not evil. You might as well ask what is the origin of a man's suffering when he is learning to drive nails, and he hits his thumb instead of the nail, as to ask him what is the origin of evil. He does not know how to strike straight: that's the origin of it. What men call "evil" originates from their not knowing how to use their faculties. They were born without knowing it. H. W. Beecher. Plym. Pul. June 5/69 p. 184

Note: This is quite a superficial account of the "origin of Evil" But it shows that the author did not believe in an Eternal independent self-existent Being as its origin. R.

PART V.

Answer to a Letter in favor of Self-Existent Devilism

I had written a letter to E. C. L. giving a few reasons why I disbelieved the Theory of an Eternal Self-Existent Devil, and I purpose to review his answer to that letter. He begins by saying "I frankly acknowledge your reasoning shrewd, and if I could ~~ac~~ conceed your hypothesis to be true, I should also conceed your conclusions to be correct." What is my hypothesis? It is, that there is One Infinite, Supreme, Self-Existent Good Being, the Creator and upholder of the Universe. From this hypothesis I draw all my conclusions. Do you deny this hypothesis? If so, my first work will be to demonstrate this position, and prove the Existence of a Supreme Being — God. To save time

Part 5 I will refer you to Dunlavy's Manifesto, from p. 1st to 16th inclusive, where the Being & existence of God is most elaborately & thoroughly demonstrated. Among other things our learned Author says: "The necessary existence of *any* first cause or agent being admitted includes with the same facility of mind and reason, the existence of *infinite Power, Wisdom, and every other perfection*". Again he says: "But it is proved that according to reason, a *necessary agent is necessarily* [Good and] *perfect*". If, therefore, "any first Cause or agent being admitted includes the existence in that agent of infinite power, wisdom and every other perfection", then the conclusion is extremely plain and simple, that no *primary Being* can be an evil being, or any other than a Being of infinite power, wisdom and perfection — in a word — an infinitely Good Being. You see, we prove the infinite goodness and perfection of Deity from the *mode* of his existence — any *necessary* Existence or *Being is necessarily good and perfect*. If this is not a sound proposition I confess my ignorance of any method of proving that God — the Supreme Being — or any Primary Being is, necessarily, and therefore *unchangeably* good and perfect. And Brother, I proffer ~~I proffer~~ with all sincerity to humbly place myself at your feet and to receive either from your lips or your pen such instruction as will enable me to solve that most intricate problem, and prove

God to be unchangeably good and perfect, without any reference to his being a primary, independent and necessary agent." Again, You ask: "What proof have we that any Existence is necessary, only the undeniable fact that there is an existence?" (!!) Well, to me that "*undeniable fact*" is proof sufficient and I accept it as such. — Again, You say: "We judge there is a fountain of Good because we see the stream; We juge that there is a fountain of Evil because we see the stream." Well, the next thing is to trace these streams up and see what kind of a fountain they each come from, and if we find that the Good stream flows from an infinite eternal source, we may know it will never fail; as it had no beginning it can never have an end. "The High & Lofty One who inhabiteth eternity," stands pledged for its eternal continuance. And if when we trace up the evil stream we find that its source is *temporary* — find that it had a beginning quite recently — not 6000 years ago — there is room at least to hope that it may have an end. As it is temporary it must be finite, and must have some finite being for its source, or originator. Sacred History records a time when *it did not exist*, when every thing in the universe was "*very good*", and prophecy points to time when it will cease to exist; "When righteousness shall cover the earth as waters do the great deep." "*The evil stream*", like ~~many~~ those streams that start to cross our american Sahara and are forever lost in the sands of the desert, will also ultimately fail. and come to an end. But this could not be if its source were eternal and infinite. Again: Reasoning as you do *aposteriora*, we trace the effect—"the stream—of Good" up to its Cause, and we find it to be an Eternal infinite Being. Why? Because the universe of Good things which we see around us cannot be accounted for with any less a Being. By the same aposteriori reasoning we trace up the *evil* stream, and find ~~that~~ its source to be a created finite being—man—. Why? Because there is not one particle of evil—*moral Evil*—known to us but what man can and does produce, and we know of no other being in the universe that does it. We find in God an adequate Cause for the production and supporting in existence every good thing we can conceive of; and we find equally in man an adequate cause for all the moral evil we can conceive of. Why then do we want to look further in the latter case more than the former? You next say: "We recognize *evil* as a fact by history, science and revelation"! You must recollect, we are not arguing against ~~and~~ the *existence* of evil, but against the existence of an eternal, independent, Self-Existent Being as the ~~Ev~~ source of Evil. I agree with you "that we recognize evil as a fact by history &c"

and further observe that history informs us of the very date and time of its beginning. This, according to our Bible chronology, was less than 6000 years ago, as above mentioned. Previous to that period every thing in creation, ~~was~~ man not excepted, was "very good". The "stream of Evil" started from the transgression of man. We have no history of its previous ~~history~~ existence

You say; "On my theory the stream of evil is as a body without a soul — a stream without a source". But you see I have found its source after all, and I have the sanction of one of the best and wisest men that ever lived. Jesus Said: "From within, out of the heart of man proceed Evil thoughts adulteries, fornications, murders, thefts, covetousness, ~~an~~ wickedness, deceit lasciviousness an Evil eye, blasphemy, pride, foolishness: all these Evil things come from within and defile the man". Now if you can point me out one single moral evil or wicked disposition under the sun that is not included in the above catalogue, I will acknowledge myself instructed. "All these evils proceed out of the heart of man," and not from some foreign source through or into man. Here is the fountain & true source of all man's Moral evils.

Again: You say; "I understand your strongest objection to the eternal existence of Evil to be, that in our small universe there is not room enough for an Infinite God & the devil too"!

I must say that your understanding in this case is extremely wide of the mark. If that were my strongest objection to your doctrine I would try to wave that and come over to your side of the question at once. But Brother, it is very desirable in logical discussions to be a little definite & precise in our statements. It seems to me that if you had said, "There is not room in the universe for an Infinite God & an *Infinite* Devil too, you would have more correctly represented my argument, and convinced yourself at the same time, that it is impossible for *One* Infinite universe to contain *Two* Infinite Beings. And if we say two infinite *opposite* or antagonistic beings, it is simply as illogical, as that One bushel measure can contain at the same time One bushel of corn & One bushel of Arsnic. Or to be more general and systematic, **two bodies cannot at one time** occupy the same space. The rules of logic will not allow us to have different sized Universes, Infinite spaces, or infinite Beings to suit our conveniences any more than we are allowed to have different sized *bushels*. In reasoning about infinitudes, altho our ideas are necessarily inadequate, yet they may be perfectly intelligible & definite. It only behooves us to look well to the agreement or disagreement of our ideas, and the terms we use to convey them, and to see to it that all parts of our argument are consistent with themselves. You request me to let you ask me some questions. Well, certainly: ask on. "Does the existence of worlds in the universe or space destroy the infinite expanse of space?" Or, can space be bounded now because the worlds occupy some room in it?" Nay: Infinite space is not destroyed thereby, nor can space be bounded now, because the worlds occupy some room in it. And the very reason is, that space is *Infinite* and the worlds are *finite*. Pile on worlds upon worlds; enlarge them and multiply them to the extent of your imagination; no number nor magnitude of finites can approach to, or affect infinity. One sparrows egg will come as near infinity as all your great worlds. One pint dipped from an infinite fountain comes as near exhausting it as millions of Oceans would. And besides the fact, that finite quantities cannot affect the infinite, the occupancy of space by matter, does not anihilate space. We can conceive of space *occupied* and space *unoccupied*, if indeed there be such a thing as unoccupied or pure space. Nature abhors a vacuum, and one cannot long exist anywhere; and on that principle, if no other, your finite worlds have not infringed on the infinity of space. The argument you ~~intend~~ intended in the above questions, I presume is this: Seeing worlds could exist in space without destroying its infinity, so the devil can exist in the infinite Universe without destroying the infinity of God. You admit two important points—The infinity of God and the _finiteness_ of the devil. Your conclusion, to be consistent, amounts to this: As finite worlds do not destroy the infinity of Space, so neither does a finite Devil, existing in the universe destroy the infinity of God. You thus argue and acknowledge the devil to be finite, as you put him in the same relation to the infinity of God, as the "_finite worlds_" are to the infinity of space. And here we might end our discussion, as you grant all that I claim; for I am not disputing the existence of a _finite_ devil, or a thousand of them, but a primary, Selfexistent Independent devil with his deific titles and attributes.

But as you still have more questions to ask I must proceed. Thus far we still have our infinite Space, and _One Infinite Being_ with his infinite attributes, all intact; but the moment you get up another Independant Existence, and divide infinite space between the two, whether equally or unequally, you destroy the infinity of both. Your dividing line gives _finite_ bounds to their power and magnitude, and leaves, you without a _Supreme Ruler of The Universe_! Having two self-existent Primary Beings, perfectly _independent_ of each other, one cannot claim nor possess power to exert the least control over the other. As they are independent in their existendence, they are each equally independent in their actions; hence neither of them can claim or exert *Supremacy*. But you will claim that each may be supreme in his own sphere or dominion, as Autocrats claim supremacy over their own country & subjects. This is a very weak position, and in fact is only a plain admission that there is no *Supreme Being* or Power that controls the Universe. You have it parcelled out between ~~t~~ at least "*two Sovereigns*," (and we may as well have two dozen) who defy each others power, and are at open war, all *limited* and *finite* sovereigns! There is no *All-controling Power*— *No God*! If we assert two infinite Spaces, we must draw a line between them and that line is a *boundary* to both, and the idea of infinity is destroyed. So of an *Infinite Being*, if we assert another *equal* to him, or independent of him, we destroy the infinity and *Supremacy* of both. But you will deny the *equality*. I shall be under great obligations to you, if you will show me how to prove the inequality of two beings whose *mode of existence* is precisely the same, and who have *so many essential attributes in common*.

Is one "*a real and substantial Being*"? So is the other. Is one "*a sensible active and ever living power*?" So is the other. Is one a Necessary Existence? So is the other. Is one Self-existent, Independent in his being and actions? So is the other. Is one debarred from Supremacy by the independence of the other? That other shares the same fate; and what remains to build inequality on I can not conjecture. Neither of them can be *Almighty*, because, ~~because~~ there exists a power over which neither has control. And by what rule, or admeasurement, one is ascertained to be "*more powerful than the other*", we find it hard to discover. In fact, the proposition appears to be perfectly arbitrary — a mere assertion without proof. ~~But these "facts and history" relate only to the evil actions of human beings who inhabit our little earthy planet. We have neither facts nor history of any other evil dispositions or actions.~~ I can think of but one way in which you can make an approach to overturning this theory about the *equality*; and I will give you the advantage of my thoughts. You appeal to "*facts and history*" for the existence of an *Eternal devil*; but these "facts and history" when examined, ~~as~~ we find, only relate to the evil actions of *human beings* who inhabit our little earthy planet. But admitting, for arguments sake, the existence of his Satanic majesty, if we appeal to the same facts & history as they relate to the equality of the two Eternals, I shall be placed in a somewhat awkward position. For if we judge of their relative power by their success in gaining control of the human race, the inequality would be quite evident. This you can show from "facts and history", that the devil has much the fore end of the swingle tree, having gained & kept control of God's world for near 6000 years of the past, and to day there is One Million of Sinners - servants of the devil - to one saint truly devoted to God! But I confess that this inequality is all on the wrong side, and if we must have two Eternals, I go, hypothetically, for having them equal, rather than have the devil so much a head. But I think really if the devil was put out of the way we could adjust this little matter about the origin of evil much better without him than with him.

You ask: "How long would a chain have to be to reach round an endless universe or space, that I might claim had its infinity destroyed by embosoming a few worlds"? You say you would answer "An endless chain". "Thus God may be infinite, and still leave room for the devil"! Brother, I regret the necessity of reminding you of the propriety of being precise, and definite in our expressions in logical discussions. In the first ~~pa~~ place, you quite inadequately and erroneoully represent my ideas, which I am satisfied you did not intend to do. You ask "how long a chain would have to be to reach round an endless space that *I* might claim had its infinity destroyed by embosoming a few worlds". I am sure you must have entirely failed to understand me. The idea is simply silly, that "embosoming a few, or many worlds" or devils — *finite* things, would destroy the infinity of space or of Deity, as I have before stated. You answer your own question about the chain, and say "*an endless chain*". This is too loose and indefinite an answer for so good a logician to make. Even if it might be true, it is not definitely and necessarily so. I have seen several "*endless chains*" in my time, that would not go round the universe. We used to have a horse power, called the "*Endless Chain power*"; but tho the chains were endless, they were not over ten or twelve feet in diameter, and would certainly fail to reach round even a few worlds, much less "*endless space*". If I were to answer your question I would say "*No chain at all*", long nor short. But a "*chain*" is a poor thing to measure infinite space with. Infinite space is extention in all directions infinitely extended. But your endless chain, at best would only measure a narrow strip, the width of itself. It is all long and no wide.

For one, I conceive myself to be plum in the center of the *universe* — not exactly in Boston — but in the center of *infinite space* "whose center is every where and its circumference no where". After saying you would answer "an endless chain", you make the following inference: "Thus God may be infinite and still leave room for *the devil*." Here, again, after admitting the Infinity of God you are very careful to withhold it from "*the devil*"; he is just a poor devil, shabbed off without the title of infinite, or any other deific title. He is not allowed even an initial capital to his name; he is just *the devil*. Well, I think you served him right both times. Your inference cannot be true on any other principible or supposition — he must be a *finite* devil to answer to your "*finite worlds*" in the Universe. And now that you have *finitized* him I can grant his existence at least potentially without infringing on the infinity of the Supreme Being. And if you want a thousand such, carnate or incarnate, it is all the same; I can grant any desirable number as well as one. We have still an Infinite Almighty, Omnicient Supreme Being, who can manage any number of finite Beings. As no number of finite worlds would destroy or even effect the infinity of Space, so, no number of finite devils would destroy or effect the infinity of God.

You next ask: "Are the millions of wicked men

men that have existed from the foundation of the world, and the active principle of Evil and corruption within that led them to bear evil fruit, radically and positively a part of God?" ~~This is a strange sort of a question; and you seem to think me bound by my position to answer it in the affirmative, and then draw the inference~~ — "If so, there ~~there~~ is no sin or evil in the Universe;" ~~"For," say you, "on your own avowed principle God must necessarily be infinitely perfect and pure"~~ And is it indeed ~~a part~~ a logical conclusion, that if all the wicked men that ever existed with their sin and corruption positively constitute a part of God, that therefore there is no sin or evil in the Universe?! This first asserts or admits there to be millions of corrupt men existing in the universe from the beginning of the world — who actually constitute a part of Deity, and then declares as a consequence, that there is no sin nor evil in existence! This is the logic of a species of green grasshopper which is imagined to say, "Caty did; Caty didn't"! Brother I intend to treat the subject with perfect fairness. I am fully aware that the first position of the existence of so much evil existing in God & constituting a part of him, is not set forth as your sentiment by you, but as mine, which you infer from somthing I had written. The inference is your own as above stated. You go on to give reasons for

2 A 220 Chargeing me with the sentiment, that all human sin and sinners constitute a part of Deity, and also for your curious inference. After stating your inference, to wit "If so, there is no sin or evil in the Universe", You proceed "*For*, as on your own avowed principle God must be necessarily infinitly perfect and pure!" Now it seems mysterious to me, how, if my "own avowed principle, is that "God must necessarily be infinitely perfect and pure" this should prove that all the sin & sinners of the corrupt human race should actually be a part of this infinitely pure and perfect God. It does appear to me most absurd & I should realy think that the logical conclusion would be just the reverse. Having come to this odd decision, you go on to show the awful consequences of my eroneous principle, saying, ~~saying~~: "Thus man becomes an anomely & contrediction and God a deceiver and mocker of human misery. A Being divided against Himself, a part of whose members are trying to inflict pain upon, and destroy his other members, and if Jesus told the truth must fall some time." Now right here I will reply to this last clause, and say, I certainly believe that Jesus told the truth in the case you refer to. And if a house divided against itself must fall, a *Universe* divided against itself *must also fall*! Thus, our "little universe", being, according to your doctrine, divided between two antagonistic beings "*must fall some time*". And

then, nonentity will swallow us all up at a gulp, and all things created, or increate will be as tho they had not been. This being to be our inevitable fate, what use in chopping logic about these matters? Oh if I believed this I would just quit!

Though I cannot see how the above dread list of consequences which you infer from my principle, can result from it, as you yourself set it forth, to wit, "God must necessarily be infinitely perfect and pure", yet you pin those consequences upon me, as will further appear. You next set forth in contrast your own more consistent position, saying, "Now I do not bliene that God's works are a part of himself strictly speaking, any more than I believe that a house that a man builds is a part of man". Take courage brother! Tho I cannot award you the credit of converting me to the truth of this position, I can assure you that I most sincerely believe it. We may yet come to see ~~E~~ eye to eye in other matters. From the above conclusion, you argue that, "If the space that God's works occupy does not destroy his infinitude, neither does evil destroy it." I have sufficiently shown above that no portion of infinite space can be destroyed — that the occupancy of space by "God's works", or worlds does not anihilate it, and that God's infinitude is not affected by "evil" — that is, finite evil. So here, again, we come close to an agreement! Again, you say: "We have evil as a fact; and corrupt fruit as a fact: Can God, being absolute Good, be the author of Evil?". This brings the argument to a point direct. We all know ~~that~~ and admit that evil men, evil dispositions, and their corrupt fruits, do exist; and we all hold that God is infinitely Good, Perfect & Pure. But we have two different ways or plans to reconcile the facts of the existance of evil with the infinite beneficence of the Creator. One is, to suppose a Self-existent, independent evil Being who injected a rebellious Spirit into man, at the very beginning of the human race. By this means, that bad Being got the control of human beings & has kept it ever since. The other holds that there is but One Eternal self-existent Good Being, the Creator of man, who endowed the man with the gift of Free agency — the power of choice. As God knew that he could over rule what ever evil man could originate, and in his Infinite wisdom saw that it was better that man should suffer temporary evils of his own procuring, than that he should be deprived of free agency — & be a mere machine to act as he was acted upon. The ground of supposing a Necessary evil Being as the originator of evil is to avoid imputing its origin to God. But this it altogether fails of doing as has been abundantly shown. The fact of the existence of evil in God's world is prima facia evidence that God permits it, and this whether there be a self-existent evil being or not. This has also been shown in the foregoing. As the existence of evil — moral evil — such as exists in bad men and is manifest in their actions, must be charged to the

Creator indirectly by both hypotheses, as at least permitting it, it remains to be determined which of the two is most reasonable, and most probably true. It has been clearly demonstrated that when we admit two independent existences, that neither one can be controled by the other. The hypothis of an Independent evil Being involves the notion that the evils of this little world of ours - evils of the human race have for their origin, support and backing an Eternal, self-existent, Independent, uncontrolable Evil Being & Power! Consequently there is no rational ground of ~~rational~~ hope or belief that our evils can ever be subdued, overcome or destroyed; for that which has an eternal support must be eternally supported. This is a gloomy picture, which no good man can contemplate with pleasure. On the other hand, the hypothesis that makes man the originator ~~creator~~ of his own evil dispositions and their consequencies by abusing the good gifts of God, including his own good facelties, in virtue of his God-given Free agency, then the evil is only temporary, and is entirely under God's control. We have a Being of Infinite Power Wisdom and Goodness pledged for its destruction in every one who will obey his word, and no indepent power or being to uphold it. No power or being except the puny human race for its origin or support. Look now on this picture, and then on that, and say which is the most reasonable - the most hopeful. Will not every good man prefer this condition of things to the other. You next observe: "If I understand you, you do not claim that this evil destroys God's infinitude". That is so, because the evil which I admit is *finite*, and finite things cannot affect *infinite*. Your conclusion from the statement is, "No more does the *cause* or *source* of this evil destroy God's infinitude. True; because that *cause* or *source* of evil is *finite* and God is *Infinite*. Again, You charge me with saying that "If there was a principle existing that was opposed to God, and God was the strongest, God could and would paralize its powers for action". Yes I said this in relation to a position taken by a writer on your side — that the two self-existent Beings were not only *opposites*, but were necessarily *antagonistic* & *aggressive* to the whole extent of their power. This being the case, God, if he be the strongest, not only "*could or would*", but *must* necessarily destroy his weaker antagonist. [see Heb. 2:14, where it is said that Jesus, "a mere man", destroyed the Devil 1800 years or more ago. But if you deny this *antagonism*, there must exist at least a possibility of *friendship* between the two Eternals. In that case God might grant the devil a small privilege of doing a little mischief occasionally. But soberly, I think we cannot fail to see that a necessary antagonism, involves the necessary destruction of the weaker by the stronger; it does not allow the stronger to spare or permit the existence of the weaker. Hence evil must necessarily be destroyed. This conclusion arises from the two positions—that of the "*necessary antagonism*" and that of asserting the Evil antagonist to be the *weaker* power, both of which positions belong to the selfexistent devil theory It is plain to see that these two positions, antagonize, contradict and destroy each other. This absurdity necessarily attaches to the system of Eternal Evil. It assumes and declares that the two Beings are necessary *opposites*, *Antagonistic* and *aggressive* to the full extent of their power. And so positively necessary is this *aggressiveness* that it is asserted "If they were equal they would *necessarily destroy* each other". Of course it cant be concealed that the weaker power would be more readily & certainly "*destroyed*" than that two equal powers would destroy each other. You ask, "Why God does not paralize the power of all evil influences of wicked men and wicked spirits"? The fact of the existence of this evil is prima facia evidence that God either permits its existence, or that it exists in spite of him, that is, exists *independent* of him and of course cannot be controled by him. But this undeifies him, destroys his Supremacy, and asserts that He is *not* Almighty. On the other hand, if He permits the evil, He can control it, and is perfectly Master of the *situation*. This you admit when you say you "do *not know* that evil exists inde-

226 pendent of God in the sense that God can have no control over it." This admission is made with great caution, yet if it means anything it must be that you do not dispute that God can control evil, nor do you believe that evil exists independent of God, as you say you "*do not know*" to the contrary. Brother I think I can tell you what you *do know*. You know that God *can* control evil, or he *cannot*. You know if he can destroy it and does not, he permits it. In this I agree with you, and thus again we see pretty much alike. Now the evil that God permits cannot be in antagonism with Him, for "*God cannot be affected by evil*." It makes men, by whom it was originated, and by whom it is continued, antagonistic to one another, and to the laws of their being and happiness; but its effects can go no further, rise no higher. A stream cannot rise above its fountain. Now we both believe that God is infinitely Good and Perfect — that evil exists, and he permits it. This we must own, if, as you acknowledge, he can control it; for what he can control he can make subservient to his purposes. If therefore, your good and perfect God can permit and control old *Antag's* evil without having ~~without~~ that evil to be "*a part of Himself*", why may not my good & perfect God ~~do~~ permit the same evil, without having "*all wicked men to be a part of Himself*"?. You see how closely we approach each other. There is the flimsiest [illegible] [illegible] nd if it

were not for that strange itching to have an eternal source and fountain of evil established, our views would at once be reconciled. But this in terms you do really give up; for the moment you admit, as you do, that God can control the evil, you give up its eternity and its independent source of existence. What now is there left for us to contend or disagree about? You have admitted that you do not believe evil exists independent of God, its existence therefore must in some way be dependent on Him. He is the Creator of the race of beings who originate Evil, and therefore has evil & its authors under his control.

You refer to a saying of Mother Ann when under inspiration, that "The devil is a real being, as much as a bear." I have as much veneration for, and faith in Mother Ann's sayings as those of Jesus; but indeed I cannot see the least proof in the above words, of the existence of a Primary, Independent, selfexistent devil. A real being, and a Self-existent Eternal being, are very distinct, an cannot be predicated one of another. I do not dispute that the devil is a real being. I believe in the existence of a devil – the devil or 1000 devils, both in and out of the body. Judas was a devil; Peter was a devil. "Get thee behind me Satan" Ther Philistines called David Satan. "The angel of the Lord" was a satan, because he diverted poor old Balaam so bad, and made his ass talk, and reprove him. And there was another Satan that deviled poor old patient Job, and lied to him, making him believe that all his stock of Oxen, sheep & camels had been stolen by the Sabeans; and that the house had fallen on his sons and daughters and killed, when it was all false and nothing of the kind had happened. But as the *Elephantiasis* was a *real* disease, and was very contagious, I reckon the mean ole devil did continue to innoculate Job with that disease. But we must not be too hard on him even for that, since his Lord and Master gave him permission to do it; and he seems always to have been strictly obedient. Either that, or some other satan was regularly installed by Paul as the keeper of a *reformatory Institution* and there was committed to his charge a certain class of disorderly persons, "That they might learn not to *blaspheme*." (I Tim. 1:20.) And Paul made use of still another Satan, to reform flesh-mongers of the very worst kind, and ultimately to *save* them. One of Pauls gentile converts was so vile as to marry his father's wife, and Paul had him forthwith "delivered over to a satan, *for the destruction of the flesh*, that the spirit might be *saved*." (I Cor. 5:5) This appears to have been a *flesh-hating*, *soul-saving* devil. Quite useful devils these! There appears to have been another satan, who was a hater and destroyer of *pride* — a *pride hating devil*, and minister of humility. He was quite useful to Paul in keeping down his *high sense*, "Lest he o'er high and proud should turn 'cause he's so gifted"! This good Satan sent Paul a messenger (Gr. *angel*) to buffet & humble him [II. Cor. 12:7] So we find some good devils and some bad devils, but all of them *subordinate*. Some of them seem so useful and *necessary*, that it is to be hoped they are on redeemable ground, and will yet be reclaimed. Some of the ancient Catholic Fathers believed that Beelzebub, the prince of devils himself would yet be redeemed; holding him to be a created being. They had no self-existent devil. One of those fathers did not doubt that the *satan Judas*, obtained forgiveness of Jesus, soon after entering the spirit world. And there was Satan Peter, was not only forgiven and restored, but as they say, (and one of our writers admits it) he was constituted *Pope* and became the immediate successor of Jesus, as head of the Church. — Some in ancient times are represented as being "*without God in the world*". I have never been placed in that awful predicament; but it now seems that I have been next thing to it. I have been without *the Devil* in the world"! and that for some 50 years. That is, without *The* Devil — the Great Devil! The Great Devil of Devils with his great iron Claws!! a Primary Self-existent Devil.

It is said there are Lords many and Gods many, and I have never doubted that there are *devils many*. But I confess that I have been so ignorant of that "*blackness of darkness*", in which it is said the old Primary fellow exists, that I have never been able to recognize his diabolical Majesty. Alas! what will become of me!

Addenda. You say in your letter; "I do not Know That Evil is necessary". Brother, Why is it you do not *Know* this? It must be because you have no *positive proof* of the existence of a necessary Self-existent evil Being. Can you say the same of *Good*? Can you say you do not Know that Good or God is a necessary Existence — necessary to the existence & happiness of all finite intelligences? Has neither reason, revelation nor experience dawned upon your soul and made you *know* that there is a God and that he is Good? — Positive Goodness & Love?

Why is this *difference* in your mental perceptions? What is the ground of your *knowing* one, and *doubting* the other? It is because your own intuition teaches you this, and as it were forces you to acknowledge it, even while you are arguing against it.

Again; You say, "I do *not Know* that sin, or the principle that leads to *sin* is *necessary*". But you will not say you do not Know that *righteousness* or the principle that leads to righteousness is necessary. You intuitively perceive that we can do without sin — that it is not a *necessary* existence; and consequently does not flow from a necessary & eternal *principle* or *being*. But the same intuition teaches you that righteousness is necessary and that no intelligent being can be happy without it. And consequently you know that there must exist A Primary Self-existant Being who is Righteous Just & Good, and is the only *Necessary Being* in Existence.